THE Famous Hystory of HERODOTVS.

Conteyning the Discourse of dyuers Countreys, the succession *of theyr Kyngs: the actes and exploytes* atchieued by them: the Lawes and customes of euery Nation: with the true Description and Antiquitie of the same.

Deuided into nine Bookes, entituled with the names of the nine Muses.

AT LONDON
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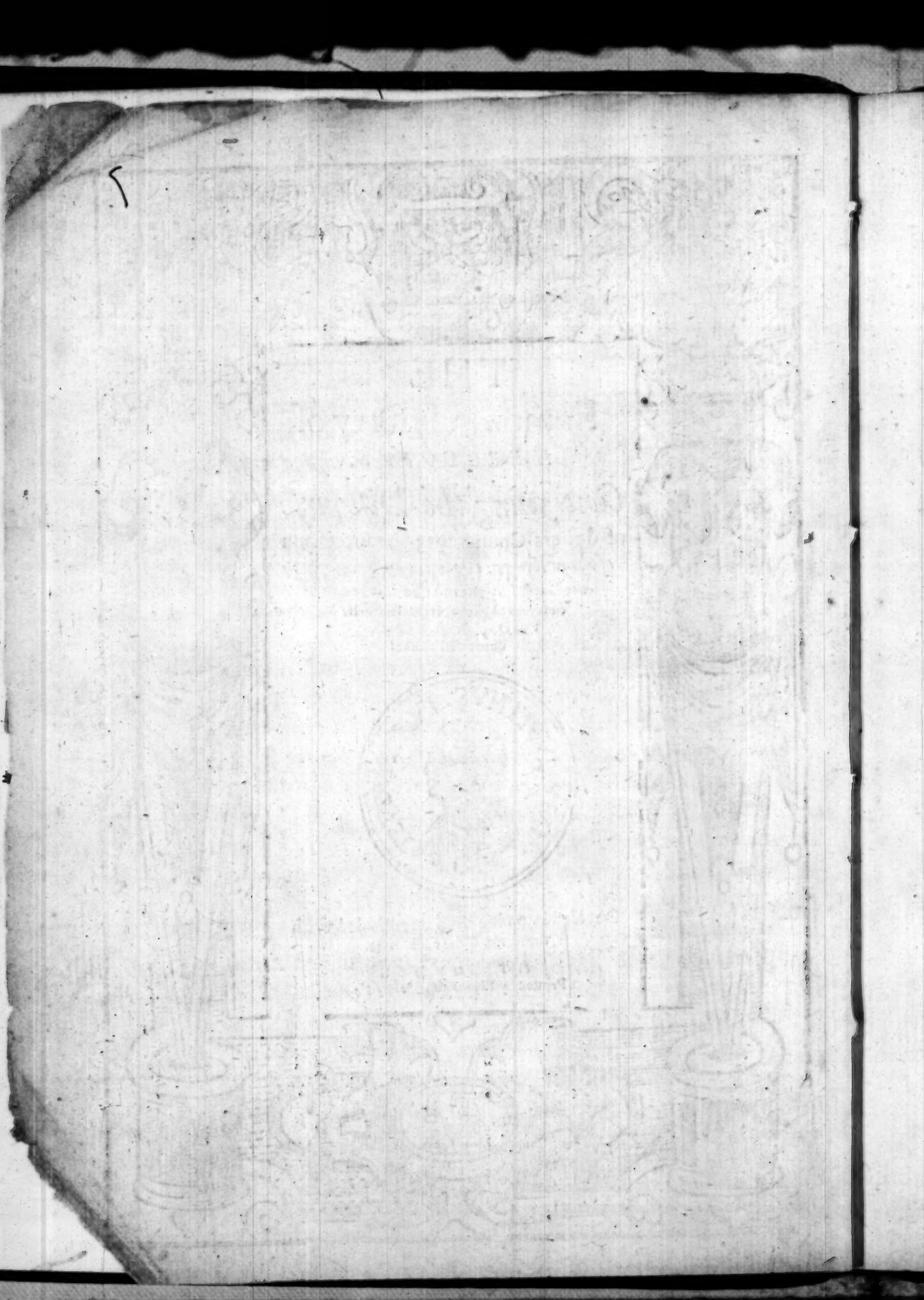

To the right excellent and vertuous

Gentleman Mayſter Robert Dormer, ſonne to
the noble Knight Sir Wyllyam Dormer,
B. R. vvisheth increaſe of vvorship,
vvith the fauoure of
GOD.

Retily was it aunſweared of Praxiteles (right worshipfull) who beeyng demaunded whych of both were moſt to be eſteemed the Paynter or the writer of Hyſtories: whether of the two would you chooſe (quoth he) to be dumbe and make a ſigne aptly, or to haue the vſe of your tongue, and tell your tale fitly? So that hymſelfe beyng a Paynter, and the ſcience ſo greatly regarded as then it was, yet beyng made a iudge of two notable ſciences, he thought meeter to derogate ſomething from his owne arte, then to defame a better. Such were the dayes then, and the people ſo farre enamoured wyth the Arte of Paynting, that to haue skyll in the draught of shadowes, and the apt framing of pictures, was deemed the beſt quality that could reſt in a Gentleman: touchyng whiche, wee may well ſay as dyd Parrhaſius, who paynting one that ranne in a race, and not able to make hym ſweate, added this for a note, No farther then coulours. So that Praxiteles with his pencill shall make the ſigne, and being not vnderſtoode, Herodotus shall tell his tale, by meanes whereof, that whych wanteth in the one, shall be ſo plentifully ſupplyed in the

other, that dysprising the Paynter for setting downe to little, we shall suspect the wryter for alleadging to much, finding faulte with one for obscuritie, and in the other fearing flatterie. So lynely in many things, and so euident in all things is the pleasaunt discourse of hystories, that a better coũterfayte may be drawne wyth two penfull of incke in Herodotus tale, then with two potfull of coulours in Apelles table. But to leaue the Paynter to his coulours, it was fitly sayde of Cicero, that to knowe no more then that which was done in his owne time, were still to be a childe, meaning that the chiefest parte of wisedome by the which we fartheſt surmount the boundes of childish ignoraũce, is to be well seene in storyes, out of the which, whether more profite or pleasure redounde to those that reade them, it is hard to say. For what greater commodity may there be, then to fit our selues with sundry sortes of examples, to direct our wits, to frame our manners, to gouerne the course of our whole lyues, an infinite number whereof are offered in stories to the singulare profite of the posteritie. Vertue blased with excellency, vice defaced with infamy, famous cities vtterly destroyed, small townes highly aduanced, auncient frendship turned to enmity, mortall hatred conuerted to amitie, free cities brought vnder tribute, and suche as were tributarie, restored to freedome, briefly, all things in storyes, that may eyther for profite auayle the reader, or for pleasure delight hym. It is lefte to memory of Scipio Africanus a noble Gentleman of Rome, that seeking to ensue the example of Cyrus which was fayned by Xenophon, he atchieued that fame of wisedome and valure as fewe had attayned before hym. The lyke happened to Selimus prince of the Turkes, whose auncetours hating stories, he

caused

cauſed the actes of Caſar to be drawne into his mother tongue, and by his example, ſubdued a great parte of Aſia and Africa. And Caſar himſelfe had neuer aſpired to the type of ſo great renowne, but by following of Alexander, reading whoſe victories, he braſt out into teares, forſomuch as at the ſame age whereat Alexander had ſubdued the whole worlde, hymſelfe had done nothing woorthy memory. The delyghte wee receyue by readyng hyſtories, is euery way ſingulare, a ſoueraigne medicine for the cares of the minde, a ſpeedy remedy for the griefes of the body. So that Alphonſus Kyng of Spayne, lefte by Phyſicke as incurable, recouered his health by readyng Lyuy. In which kynde of delightſome veyne, ſithence of all other Herodotus moſt excelleth, both for the pleaſaunt courſe of the ſtory, and the plentifull knowledge cõteyned therein, I thought him not vnfit at his firſt entry into Englande, to growe in fauour wyth ſo noble a Gentleman, by whoſe countenaunce gaynyng credite, hee may with leſſe ſhame and greater acceptaunce aduenture into the hands of ſuch as ſhall reade hym. I leaue hym therfore in your worſhips hands to entertayne as a ſtranger, and as he deſerueth to make hym familiar, not forgetting to wish hym good fortune as a forreyner, and to your ſelfe increaſe of fame, and the fauour of God to youre lyues ende.

Your Worſhips moſt duty full
to commaunde, *B. R.*

To the Gentlemen Readers.

RIght courteous Gentlemen, we haue brought out of *Greece* into *England* two of the Muſes, *Clio* and *Euterpe*, as deſirous to ſee the lande as to learne the language; whome I truſt you wil vſe well becauſe they be women, and you can not abuſe them becauſe you be Gentlemen. As theſe ſpeede ſo the reſt will followe, neyther altogether vnwilling to forſake theyr owne Countrey, nor yet ouerhaſty to arriue into this, repoſing the ende of theyr counſayle in the proofe of youre courteſie. If you lyke them not for the attyre they weare, yet bid them welcome for the newes they bring, which I confeſſe are in many poyntes ſtraunge, but for the moſt parte true. The firſt of theſe hath trauelled through three Countreys of auncient fame, *Lydia*, *Perſia*, and *Aſſyria*, making reporte of all ſuche things as in the ſame are eyther memorable for antiquity, or famous for excellency. The ſecond eyther leſſe able to trauayle farre, or more pleaſuring in that Countrey, kepte reſyaunce in *Ægypt*, where ſhe found the people ſo witty, the countrey ſo wonderfull, all things ſo ſtraunge, and differing from the common courſe of nature, that abiding there, ſhee thoughte *Ægypt* to haue greater ſtore of myracles, then all the world beſide. Wherefore trauelling to no place but to *Ægypt*, ſhe telleth no news but out of *Ægypt*, howbeit, in ſuch exquiſite manner, that for the countrey, the people, the princes, the lawes, the courſe of all antiquitie, hearing her, ye will deſire no more. Neyther of theſe are braued out in theyr coulours as the vſe is now adayes, and yet ſo ſeemely, as eyther you will loue them becauſe they are modeſt, or not miſlike them becauſe they are not impudent, ſince in refuſing ydle pearles to make them ſeeme gaudy, they reiect not modeſt apparrell to cauſe them go comely. The truth is (Gentlemen) in making them newe attyre, I was fayne to take example by theyr olde array, cutting out my cloth by another mans

meaſure,

meaſure, beeyng great difference whether wee inuent a faſhion of our owne, or imitate a paterne ſet downe by another. Whiche I ſpeake not to this ende, for that my ſelfe coulde haue done more eloquently in engliſhe then our Authour hath in Greeke, but that the courſe of his writing beeyng moſt ſweete in Greeke, conuerted into Engliſhe, looſeth a great parte of his grace. Howſoeuer the caſe ſtandeth Gentlemen, if it be not ſo well as it might be, I would it were better than it is, wiſhing the beſt albeit I can not attayne to the beſt, yet leaſt I condemne my ſelfe before I neede, I wil ſtay vpon the cenſure and opinion of others when the time ſhall come.

Till when, and euer, leauing you to God, and the good ſucceſſe of your affayres, I ende.

(·.·)

Your very friende.
B. R.

HERODOTVS HIS FIRST BOOKE INTITLED *CLIO.*

HERODOTVS beyng of the cityе of Halicarnassus in Greece wrote and compiled an history to the end, that nether tract of time might ouerwhelme & bury in silence the actes of humayne kynd: nor the worthye, and renowned aduentures of the Grecians and Barbarians, (as well other as chiefly those that were done in warre) might want the due reward of immortal fame. The Persian wryters witnes ỳ first cause of debate & controuersie to haue comen by ỳ people called Phænices who sayling from the redde sea into this of Greece, & inhabityng the selfe same regions which at this tyme also they holde and retayne: gaue themselues to long vagaries and continuall viages by sea. In which season by trade of marchaundise brought from Aegipt and Assyria, as in many other countries, so also they arryued at Argos. Argos at the same tyme was the most noble and famous city in Greece. Whither the Phænices directyng their course, after they were come, and within the space of foure or fyue dayes, had made a good hand and riddaunce of their wares. It fortuned certayne women (in whose cõpany was the Kings daughter, whose name was Io. borne of Inachus) to approach the shore, in mynde to suruay and contemplate the wealth and substaunce of these outlandish Marchauntes. Now in the meane season whiles the womẽ were busye and attentiue in praising such thinges as their fancy lead them, the Phænises ranne violently vppon them

The countrey of the author.

The first cause of discention betwene the Grecians and Barbarians.

The rape of Io. and her arriual into Aegipt

and hauing caught Io with some others, they rest exceedingly affryghted, and flying through feare, incontinently wayghed ancore and sayled into Aegipt. By these meanes the Persians record that Io first came into Aegipt, not as ꝑ Phœnices reporte, & that this was the first cause and beginning of iniuryes. It chaunced afterward that certaine Greekes whose names they knew not taking shore, & landing at Tyrus, in like manner made a rape of the kinges daughter named Europa. These were the people of Crete, otherwyse called the Cretenses. By which meanes yt was cardes and cardes betwene them, the one beyng full meete and quit with the other.

Europa stolen by the Greeks in reuenge of Io.

But in processe of tyme, the seconde trespasse was also made and committed, by the Grecians, who passinge in a galley by the riuer Phasis to Aëa, a city of Colchis, and hauing finished the affayres and busines for which they came, caryed away Medea daughter to the King, whom the noble gentleman her father eftsones reclayminge by an Harold of peace, and demaunding punishment and reuenge on the trespasser: the Grecians made answeare, that as by themselues no correction was done for the rape of Io. euen so would they also in this cause goe voyde of smart and escape scotfree.

Medea caried away by Iasō, at vvhat tyme he vvonne the golden fleece at Colchis.

After this in the secōd age ensuing Alexander the sonne of Priamus hauing notise and aduertismēt of these thinges was greatly desyrous to steale and puruay himselfe a wife of the Grecians, not fearyng the rigour of Justice, or anye manner pey, or chastisment, which they before had vtterly refused to beare and sustayne.

The rape of Helen vvherof arose the Troyan vvarre.

Hauing therfore gotten Helena, and conuayed her away it seemed good to the Greekes, to clayme by embassage, restitution of the rape and iustice on the rauisher, vnto whom the stealth of Medea was obiected and answeare made that it was not meete for them to require eyther losse or law, which in former tyme would be ruled by neyther.

Thus

Thus the tyme hetherto passed on by mutuall pillage betweene them. But of those things which insue and follow. Upon these ỳ Persians affyrme, the Grecians to haue bene the chiefe authors, who first inuaded Asia by the power of warre then euer themselues attempted the rule and dominion of Europa. Reputing it the poynt of rude and grose iniury to steale away women, and the signe of a greater folly to pursue the losse of them: since no wyse man would set ought by those that without their owne assent and free wil could neuer haue bene stolne. For this cause the Persians alleadge how lightly they valued the losse of their Ladyes, whereas the Greekes on the other syde, for one silye dame of Lacedemonia, furnished a huge nauy and comming into Asia, subuerted and brought to ruine the kingdome of Priamus. Since which tyme they haue alwayes thought of the Grecians as of their heauy frendes, esteeming themselues somewhat allyed to Asia and the nations of Barbaria, but the Grecians to be straungers, and alyens vnto them.

By so much the greater is their folly that fight for vvomen, by hovv much the greater their liberty is to be vvel ridde of them.

And as touching the course & proceding of these things, the Persians repoꝛt on this manner, adding hereto that the first cause of tumult and contention betweene them arose by the ouerthrow and destruction of Troy.

With whose assertions the Phænices agree not aboute the Lady Io. Whom they flatly denye to haue bene caryed by them into Ægipt in manner of a rape, shewinge, howe that in theyꝛ abode at Argos, shee foꝛtuned to close with the mayster of a Shippe, and feelynge her selfe to bee spedde: fearynge and doubtinge greatlye the seueritye, & cruell tyrannye of her Parentes, and the detection of her owne follye, Shee willynglye toke shyppe and fledde straycht awaye.

Such are the recoꝛdes of the Persians, and Phænicians, of the truth whereof I meane not to discusse.

Onely whom I fynde to haue done the first harme and iniurye

iniurye to people of Greece of hym I determine to speake proceding orderly w̄ the declaratiō aswell of small cityes & townes of meaner fortune as of those that are populous & wel frequented, for so much as many cityes which former ages haue knowne right ample and wel peopled, are now fallen to a low ebbe: and contrariwyse, those which in the compasse of our memory were greate haue heretofore bene much lesse: wherefore knowing the tenor of humayne felicity to be eftsones varyable, and neuer at one stay, my purpose is to vse the examples of eyther kynd.

The pleasaunt history of Cræsus sonne of Haliattes the first of the Barbariās that cōquered any part of Greece,

Cræsus a Lidian born descended of Halyattes, was King of those countryes, that lye within the riuer Halis, which flowing from the South part of the worlde, betweene the Syrians and the Paphlagonians, right against the North wind breaketh into the sea called Euxinam. Of al the princes Barbarian of whom we haue vnderstanding this same Cræsus was the chiefe that made some of the Greekes tributary and other his friendes, he subdued the Ionес, Æoles and Dores that dwell in Asia: concluding with the Lacedemonians a friendly league of amity. Wheras before him none of the Græcians were euer thrall, or in bondage to any. For as touching the voyage made by the Cymmerians agaynst Ionia, it happened long before the tyme of Cræsus: wherein was vsed no sacking of cities, no dispoylinge of townes: but secret inuasions and seysing on the pray. And albeit in the countrey of this noble King Cræsus the soueraygnty and chiefe rule were peculiare to the stock of Hercules which were called Heraclidæ, yet was it in this order translated to the bloud of Cræsus whose names were Mernadæ Candaules (whom the Greekes call Silos) was king of Sardis comming of the lyne and progenie of Alcæus the sonne of Hercules. The first kyng of the family of Hæraclidans that raygned in Sardis beynge named Argon sonne of Niuus nephew of Belus sonne to the nephew Alcæus and the last Candaules the sonne of Mirsus. Before Argon his

Greece consisted of foure kind of people the Iones, Aeoles, Dorus Lacedemoniās

The right Aeres apparant to the crovvne of Lidia vvere the Heraclidans Mernade vver the family and succession of those kinges vvherof Cresus came.

raygne

raygne, they which gouerned the countrey, were the of-
spring of Lydus the sonne of Atis, of whom the whole peo-
ple toke the name of Lydians beyng before tyme called the
Meonyts, of these were the Heraclidans brought vp, be-
yng borne of Hercules & Iardana a bondmayd. Unto these
(by vertue of the oracle) was the seignory, and supreme go-
uernment translated, who held the same for terme of fyue
hundred and fiue yeares, the sonne eftsones succeded hys fa-
ther, euen vnto Candaules the sonne of Myrsus. This Can-
daules was passing well affectioned to his wyfe, in so much
þ for the singuler loue he bare her, he thought her to excell
al women in the comly feature of the body. And hereof be-
yng himselfe fully perswaded, hee fortuned to fall in talke
with Gyges sonne of Bascylus, one of the chiefe and prin-
pall of his garde (whom also he especially fauoured, & not
seeldome employed him in matters of greate weight) ad-
uauncing vnto him the seemly shape of his wife aboue mea-
sure. In short space after (for the euill hap haunted hym)
meetinge with the aforesayde Gyges, hee beganne thus.

My faythfull seruaunt Gyges, wheras thou seemest
not to credite the large vauntes and often braggs which
I make of my Ladyes beauty and comlynesse (the eares of
men beyng much more incredulous then their eyes) behold
I wil so bring to passe, þ thou shalt see her naked. Wherat
the pore Gentleman greatlye abashed, and in no wyse wil-
lyng to assent therto, made answere as followeth. My Lord
(quoth he) what māner of speech is this which vnaduised-
ly you vse in perswading me to beholde my ladyes secrets.
for a womā you know, the more in sight the lesse in shame.
Who togeather with her garmentes layth asside her mo-
destye, honest preceptes haue bene deuised by our elders
which wee ought to remember, Whereof this is one, that
euery man ought to behold his owne. For myne own part
I easily beleeue you, that of all women in the world, there
is none comparable vnto her in beauty.

The royall family of the kinges of Lidia before the Heraclidans came of Lydus of whō the countrey was named Lydia.

The Parentes of the Heraclidans. Hercules, & Iardana.

By what maanes the empire came to the stocke of Crasus.

The best poynt of a Woman to be vnknowne

Wherfore I beseech your grace, to haue me excused, if in a case so heynous and vnlawfull, I somewhat refuse to obay your wil. Gyges hauing in this sort acquited himselfe, fearing the daunger ẏ might ensue. The King began a fresh to replye, saying, My good Gyges, take hart at grace, & feare not, least eyther my selfe do goe about to examine and feele thy meaning by the coloured glose of fayned speach, or that the Queene my Ladye take occasion to worke thy displeasure hereby. Pull vpp thy spirites, and leaue al to mee: it is I that wil worke the meanes, whereby shee shall neuer know any part of her selfe to haue bene seene by anye creature liuing. Listen then awhyle and geue care to my counsayle.

When night is come the doze of the chaumber wherein wee lye beyng wyde set open, I will couertly place thee behynde the same: straygbt at my entraunce thereinto, her custome is not to be long after mee, directly at her comming in, there standeth a bench, wherat vnclothing herselfe, shee accustometh to lay her garmentes vppon it, ꝓpoundinge her deuine and angelicall body, to bee seene and viewed foꝛ a long space, this done, as she turnes frō the bench to bedwarde, her backe beyng toward thee, haue care to slip priuily out of the doꝛes least happily she espye thee.

The gentleman seynge hymselfe taken in a trap, that in no wyse he could escape without perfourmāce of his Loꝛds folly, gaue his assent, and at an howꝛe appoynted stood in a readines, whom Candaules closly brought into his chaumber: and immediatly after came the Queene: whom Gyges hauyng beheld at his pleasure, when her back was turned crept out of the doꝛe, yet not so secretly, but ẏ the Queene had a glymse of hym, and perceyued, who hee was.

The Lady seyng the fond and vndiscrete treacherye of her husband made little adoe, and seemed as though shee had seene nothing. Albeit fully mynding to bee reuenged of the shameles foolish facte of her espoused Loꝛd.

For with the Lydians, and welnygh also with the rest of the Barbarians, it is a greate reproach euen for a man to be seene vnclothed. How beit for the present tyme she kept silence, makyng no semblaunce of my displeasure.

The day following, hauing assembled certayne of her houshold seruauntes, in whom shee hadde especiall affyaunce, Gyges was sent for, who suspecting nothing lesse then that hys deceipt was knowen: spedely and with all diligence, adressed hym to come: beyng wont also at other tymes to come to the Queene as oft as yet pleased hyr to sende for him. Beyng entred the chaumber she began to assayle him in these worde. Now Gyges of two present wayes I geue thee free choyce which of them both thou wilt take: eyther to slay the King Candaules and enioy mee with the Kingedome of Lydia: or thy selfe presently to leese thy lyfe. Lest in obayng thy Lord in that thou oughtest not, thou be hēseforth priuye to that which thou shouldest not.

There is no remedy ẏ one of you both must to the pot, ether the mayster or the man, ether hee which led thee hereunto, or thy selfe that sawest mee naked, and diddest those thinkes that wer vnlawful to be done. Gyges herewith amazed beganne first to beseech her humbly, entreating her not to bynd him to so harde a condition. Neuerthelesse being not hable to perswade her, and seinge it necessarye eyther to murther his Lord, or to be murthered by other, he deemed it the better choyse to lyue hymselfe, addressing his speech to the Queene in this wyse. My Soueraygne Lady (quoth he) Synce of necessity you compell mee to become guylty of the bloude of my Kinge, let mee heare by what meanes wee shall set vppon him: of a truth (sayd shee) our treason shall proceede from the same place from whence he bewrayed my shame. The assault shall be geuen when hee is a sleepe. The wretched Gentleman dryuen to so harde a straygh t, that eyther hee must slaye or be slayne, made

no delay but followed the Queene into her bed chaumber, whom with a naked dagger in hys hand, she priuely placed behynd the same doore, from whence Gyges afterwardes arysing bereaued Candaules of his life, and obtayned both hys wyfe and his kingdome. Whereof also Archilocus Parius who was liuing at the same tyme maketh mention in a verse named *Iambic. Trimeter*. To bee short Gyges proclaymed himselfe kyng, and was established in the gouernment by the oracle from Delphos. For when as the Lydians greatly disdayning at the heauy lotte of Candaules, arose, and were all in armoure, they came to agreement wt them that mayntayned the cause of Gyges, that wherehe was pronoūced kyng by ẏ oracle he should raygne in peace: if otherwyse the supreme authority should bee restored to ẏ bloud of Hercules. Counsayle beynge demaunded of the oracle: the gouernment and principall authoritye was assygned to Gyges. Albeyt Pythia mīgling hony wt gall threatned a reuenge to come vpon ẏ son of Gyges nephewes nephew: or fift in lineall discent from himselfe: which sayng neither the Lydians, nor their princes any thing regarded vntil such tyme as the end had confirmed it. Gyges beynge in full possession of the kyngdome, sent many giftes to Delphos to the Temple of Apollo, whereof the greater part were framed of siluer, and besides the siluer, a mightye summe of Gold. How beit amonges diuerse his presentes one is most worthy memory: to wit, 6 dishes of golde offred by hym waygbing thirty talentes, which were safely garded in the close treasurye of the Corynthians. Albeit (to speake truth) the treasure wee speake of, was not proper to the people of Corinth, but rather to Cypselus the sonne of Ætion.

A due reward of doting.

The diuil in old tyme a disposer of kingdomes & since the Pope.

Pythia a womā that serued the deuil in his temple at Delphos & gaue out oracles to such as demaūded them,

Delphos a city in the coūtrey of Phocis one a moūtayne of Greece, called Parnass, here

In this manner was Gyges the first king of the Barbarians (of whom we haue notice) that presented any gyftes at the temple of Delphos saue only Mydas sonne to the noble

Gordius

Gordius, and king of Phrigia. For Mydas also consecrated a sumptuous chayre of estate, wherin he was accustomed to sit and administer iustice very princely and beautiful to behold, which was kept and cõserued in the same place where þ golden dishes of Gyges lay. The gold and siluer offred by Gyges was termed by the people of Delphos Gygeum, or Gygades, taking the name of the geuer. Beyng setled in hys emperiall dignitye he warred agaynst Myletus, and Smyrna, and toke the city Colophon by force of armes. neither any other act besides this was atchieued by him, albeithe raigned thirty eyght years, we wil therfore passe frõ him to hys sonne named Ardyis, who as heire apparaunt to the crowne, succeeded his father in the state royall. Ardyis conquered the Prienensis and inuaded Miletus in the tyme of whose raygne the people called Cymmerians dispossessed of their owne seats by the Scithians, surnamed Nomades came into Asia, and aduẽturing vpon Sardis the seate of prince Ardyis toke the Citye excepting onely the towre and chiefe castle of defence.

Ardyis hauyng ruled the kingdome forty nyne yeares, then left yt afterward vnto hys Sonne and Heire, called Sadyattes, who gouerned the same the space of twelue yeares.

After him the Scepter descended to Halyattes, who foyned battayle with Cyaxares sonne of Beioces and hys people the Medes, banishing the Cymmerians out of Asia. Moreouer by the same was the Citye Smyrna surprised, lying neere vnto Colophon, lykewyse the famous Citye Clazomenæ valyauntlye assayled, wherfore (notwithstandynge) his noble courage was daunted, and he was forst to depart destitute of his hope, other thynges also were done by hym in tyme of hys warfare verye worthye of memory: which are these following. In his warre with the Milesians left vnto hym by hys father, he practised thys meanes in besieging the Citye.

vvas the famous temple of Apollo vvher the deuil gaue oracles.

The Actes of Giges vvrought by him in tyme of his raygne.

The yeares of his raygne. 38

Ardyis sonne of Gyges second king of the stocke of the Mermadans

The tyme of his raygne 49. yeares.

Sadiattes 3. king raygned 12. yeares.

Haliattes king 4.

The actes and aduentures of Halyattes.

In tyme

In time of haruest the grayne beyng ready for the sickle, he sent in his army marching with the sound of fluites and pypes: which beyng comen into the fieldes of the ennemye, their houses they left vntouched, onely wasted the trees and fruictes of the region, which done, they eftsoones retyred to the place, from whence they came. For the Milesians hauing intelligence of their ennemyes approach, forsooke theyr city and dwelling houses, and fled to the Sea, so that it behoued not the ennemy to stay there: hys dyfft and purpose in not spoyling the mansion places of his aduersaryes, was onele this, that the Milesians hauing place wherin to dwell, might returne agayne from the Sea to till and sow the grounde, which might geue him occasion to reenter with his power, and bring their labours to none effect.

In this manner hee inuaded the countrey, for terme of xi. yeares, wherein the Milesians suffred two notable foyles.

The first in Lemeneium, a place so called in their owne countrey. The second in a certayne field named Meander. Sixe of these eleuen yeares did Sadyattes the sonne of Ardyis raygne in Lidya, and beginning the Milesian warre, troubled his enemyes by perpetuall inuasions, and often conflictes. For other fyue years hys sonne Halyattes maintayned the quarel receyued of his father. In all the tyme of this warre, none of the people of Ionia gaue succour to the Milesians, saue onely the inhabitauntes of Chios, who hauing before tyme bene ayded by them in the battayle which they fought with the Erythæans, shewing mutuall goodwil, sent them now a supply in their like extremitye. In the xii. yeare Halyattes despoyling the fieldes in lyke sort, as before it chaunced that whyle the corne was on fyre, a great tempest arose, & caried the flames violently to ỳ temple of Minerua surnamed Assessia, & burnt ỳ pallaice of ỳ Goddesse welnigh to the ground. Which thing at that present was lightly regarded of hym, but being with his army

returned

returned to Sardis, he fell sicke, and beyng much enfeebled with the vehemency of his maladye, whether of his owne heade, or by the counsayle of others moued therunto, sent to Dephos to the God for the recouery of his health & welfare, when the messengers were come, Pythia refused to geue them answeare, before they had repaired the temple of Miuerua, which the fyer had consumed at Assessum. This I heard with myne owneares at Delphos, whyle I there soiorned. Hereunto ỳ Milesians adde besydes, ỳ Periander the some of Cypselius, hearing what answeare Haliattes had geuen hym by the oracle, in all hast possible dispatched a messenger to Thrasibulus thẽ King of Miletus his faythful & familiar frend to admonish him to worke some deuyse, how to delyuer himselfe & hys countrey from the perpetual molestation of his enemyes. Halyattes hauing receiued these nowes, sent incontinent to Miletus for composition of a truce till such tyme as the temple was renewed and erected agayn. The ambassadoures being arriued Thrasibulus which knew the cause of their cõming and vnderstoode the purpose of Halyattes framed this deuise, what Corne soeuer was in the city ether of his owne, or in the possession of others, he commaunded it all to bee brought into the Market place and there to be layed in one heape. This done he gaue in especial charge to all the citye at a prinye signe to fall to feasting, tipling and quaffing betweene themselues aboue measure. Which thing he deuysed, to the intent the Sardian embassadours beholding so greate plentye, and aboundance of grayne and bewing the people in such wise to disport them selues with al kynde of pleasure and delight, might make report therof to ỳ kinge his soueraigne which fell out accordynglye. For the ambassadours taking diligent view of all thinges they saw, and dispatching their ambassage to Thrasibulus made speedy recourse to Sardis. And as I am geuen to vnderstand, hereof onelye proceeded a conclusion of peace betwene them.

For

For Halyattes ſuppoſinge the Mileſians to bee oppreſſed with greate want and penury of grayne, at the returne of hys legates hard other newes then hee looked for. After this, a league was eſtabliſhed betweene them of mutuall hoſpitality and fellowſhip, and in ſteed of one temple, Halyattes, cauſed 2 other to be ſumptiuouſly built at Aſſeſſū beyng after reſtored to hys ful and perfect ſtrength. Such was then the maner of the warre, that Halyattes mayntayned agaynſt the people of Miletus,

The Story of Arion.

Periander the ſonne of Sypſelus who aduertiſed Thraſibulus of the oracle, was king of Corinth, in whoſe raigne there happened by report of hys people, with whom alſo ỹ cityzens of Leſbos do iuſtly accord a miracle right ſtraunge and wonderful, Arion Methimnæus ſitting on the backe of a Dolphine by ſafe and eaſy conduite, arryued at Tænaros, hauing the name to bee the moſt excellent and ſkylfull muſition on the harpe of thoſe tymes, by whom alſo chiefly was inuented, named, and taught the kynde and forme of verſe called *Dithyrambus*. The fame is, how this Aryon hauing a lōg tyme bene reſident in the court of Periander, was greatly deſyrous to paſſe the Seas into Italye, and Cicilie, wher beyng growen in wealth, and flowinge with infinite ſummes of money, was lead by a deſire of retyring backe into hys owne countreye, and determyne to in ſhip himſelfe at Tarentum, for the ſpeciall credite and good lyking he had to the men of his owne nation, hyred a Corinthian barck to returne in: which hauing a gall of pleaſant wynde, and beinge nowe without kenne of Lande, the Maryners were all in mind to haue boorded Aryon, to enioy his money: which thing ỹ poore harper perceyuing freely offred to depart from his wealth, if therewith ſatiſfyed they would ſhew mercy on him ſelfe and ſpare his life. Howbeit finding thē cruelly bent, & not to bee moued with anys teares, but ỹ either he muſt kil himſelfe, & be buried on ỹ lād or fling hīſelfe hedlōg into ỹ mids of ỹ ſea: he beſought thē hūbly ỹ ſince it ſemed them beſt to deale ſo roughly wt him they

they would graunt him liberty in his richest aray, to sing a song, wherto they gladly yeldig, as beyng not a little ioyful to lend their eares to the chiefest and most famous musitiõ then liuing on the earth. He wẽt from them apart into the middest of the shippe, wher hauing decked his body w̃ most pretious and costlye furniture he framed his voyce to the sweete and melodious verse named Orthium, which no soner had he brought to an end, but al his pompe & glorious arayment, he threw himselfe headlonge into the Sea: the shipmen held on their course to Corinth. Arion receyued by a Dolphin, was in perfect safety landed at Tænaros frõ whence so arrayed as he was he framed his steps towarde Corinth to the seate and pallace of the king: wher hauing entred a discourse of his straũge case & incredible fortune, ẏ king supposing him to ouer reach, cõmitted him immediatlyto close ward wher no mã might haue accesse vnto hĩ. After that diligent serch was made for the mariners, who beyng apprehended and curiouslye questioned with about Arion, made answere that his abode was aboute Italy and how at their comming from thence, they leaft him in florishing estate at Tarentum, at which words Arion presẽtly appearing, draue them into such a quandarye: that hauing no colour of excuse, they were compelled perforce to confesse the truth. These thinges are verifyed by the men of Corinth, and Lesbos. Ther is yet to be seene at Tænaros a huge & massy monumẽt wrought of brasse, Arion sitting on ẏ back of a Dolphin. Howbeit, Haliattes prince of Lydia hauing entred the warre with the Milesians, & gouerned the kingdome 57 yeares finished his dayes: who second of that linage, after the due recouerye of his strength offred at Delphos a piece of siluer plate of value incomparable, and a smal dish of yron curyously wrought, a thinge no lesse wonderful to behold then ought that hath bene dedicated in the temple of Apollo being the handy worke of Blaucus Chius, who first found out the meane to worke in yron.

Haliattes rayned 57 yeares.

Glaucus Chius the first that inuented to vvorke in iron

After

After the death of Haliattes, the scepter descended vnto Cræsus his sonne, beyng then at the age of thirtye and three yeares. This Kyng mynding to haue a fling at the Grecians began first of all, and encountred with the people of Ephesus, who beyng inuyroned by hym with a siege: gaue theyr Citty to the Goddesse, tying a rope from the temple of Diana to the walles of the Towne. Betweene the olde citye that was besieged and the Temple was the space of 7. furlonges. These were the first that Cræsus began to quarel with amonges the Grecians. After this he began by piecemeale to be doyng with the seuerall cityes of Ionia Æolia, pretending agaynst each diuerse and sundrye causes some very weighty and of due regard, other meere trifles and very friuolous.

Now when he had subdued the Grecians in Asia, and made them tributory to his seat, hee determined to furnish a nauy agaynst the inhabitauntes, of the Isles.

To the framing wherof when all things were in readyneesse, some say that Bias Prienæus: other that Pittacus Mitylæneus comming to Sardis, was demaunded of the Kinge what newes in Greece, who shaped him such an answeare, that it gaue him small courage to proceede in his enterprise.

The people of the Isles, O King (sayd hee) haue made prouision of a thousande horses, in full purpose to come agaynst thee and thy citye Sardis. Cræsus thinking he had spoken truth: Would God (quoth he) it might once take them in the brayne to war on horsebacke against the sonnes of the Lydians, who taking his talke by the end, proceeded saying.

Most noble Prince, it is thy desire to meete with these Sea fishes flooting on shore: and what dost thou think they more greedy wish and long after, then to take thee and thy Lidyans wauerynge and tossing in the water, to gleike the one the other syde, for so many Grecians become subiect, &

pentio-

pentionarye to thy kingdome. Wherwith Cræsus verye much delighted, (for that he seemed to haue spoken wisely) chaunged his mynd, and made a friendly league with the people of Ionia that held the Isles: in processe of tyme hee became conquerour of al those which are within the ryuer Halis. For besydes the Cilisians, and Lisians, all the rest were subiect to the Empire of Cræsus, which were these. The Lidians, Phrigians, Mysians, Mariandyns, likewyse the Chalibes, Paphlagonians, Thrasians, Oetimans, lastlye the Bithynians, Carians, Iones, Dores, Æoles, Pamphylians, which beyng all subdued and the Gouernement of the Lydians greatly amplified by Cræsus, there repayred to Sardis, beyng then in ỳ flower of her fortune, as well other wyse men out of Greece, termed Sophisters, as also the most famous Solon, one of the citye of Athens, who at the instant prayers of his citizens hauinge tempered the common wealth, with good lawes, vnder coloure of visittinge straunge countreyes, willingly for terme of yeares abandoned his natyue soyle, that hee might not be forced to breake the Lawes which he before had made, the Athenians themselues standing bound with a solemne and religious bowe for ten yeares space to obserue these statutes which Solon had inuented, aswel then for the maintenance of his lawes as to view and see forraine nations, he vndertoke a pilgrimage into Ægipt to King Amasis, and from thence to Sardis to the court of Cræsus, where in gentle and curteous manner beynge entertayned by the Kinge at the thirde or fourth daye, after his arriuall he was lead about the treasurye to view the welth and riches of Cræsus, beholdyng all the inestimable and blessed iewels that were contayned in them. After he had attentiuely behelo and with curious eye surueyed them at his pleasure, Cræsus began to bourde hym on this manner. You Gentleman of Athens, for asmuche as we hearde greate good wordes of your wisedome, beyng for knowledge and experience sake a pilgrim from

Solon trauayling frō Greece came into Lidia to the court of Cræsus, of vvhose vvealth and felicity hee gaue iudgement as followeth.

from your countrey, wee haue deemd it conuenient to aske you a questiō, whether at any time you haue seene the happiest man aliue: not mistrusting, but that the lotte woulde haue fallen to hym selfe to haue exceeded all others in blessednes. Solō not mynding to double, as one altogeather vn acquaynted with pleasing phrases, deliuered his mynd in free speechin forme as followeth.

The example of an happy Tellus

I haue seene O King (quoth he) Tellus, one of my cōtriemen of Athens, a man surpassing all others in happye lyfe, wherat Cræsus wondring, earnestlye required what cause made him thinke so highlye of Tellus.

For as muche (sayde hee) as in a wel ordered common wealth, hee hadde children, trayned vp in vnitye, and honesty, euery of which hadde likewyse increase of his owne bodye, and yet all liuing. And hauing spent the course of his age, as wel as a man might, Fortune crowned his end with the perpetual renowne of a most glorious death. For the Athenians ioyning in battayle with their next neighbours, Tellus comming with a fresh supplye, and putting his ennemies to flight: ended his life in the field, whom ꝑ people of Athens in the selfe same place where he had shed his bloud, caused to be entombed with immortall honour. Solon going forward in a large discourse as touching Tellus was cut of by Cræsus with a second demaunde, who asked him the second tyme, whom in conscience he thoughte next vnto him, in full hope, that at the least his part had bene next: to whom he answeared in the next degree.

Most mighty Prince, I haue alwayes reputed Cleobis, and Biton two younge menne of the Countrey of Argos, of body so strong and actiue, that in all games they wanne the price, of whom these thinges are left to memorye.

The feast of Iuno beynge kept at Argos, the mother of these two young men was to bee drawne to the temple by a yoke of bullocks, which whē the houre came beyng strayed and gone out of the way, the two young youthes yoked thē-

selues

selues and halyng the chariot forty fyue furlongs they came to the temlye: which after they had done in the sight & view of the whole multitude in a lucky howre they dyed, wherby ỳ Goddesse gaue vs to vnderstand how much better it was for man to die then liue. For when as the people flocking about extolled them to the heauens: the men praising ỳ good nature and intent of the sonnes: the women commendinge the blessed chaunce of the mother, whom nature had indued with two such children: the good old mother almost out of hyr wyttes for ioy, what for the kynd deede of her sonnes and the goodly speech of the people, aduauncinge their virtue: as shee stoode before the ymage of Iuno, besought the Goddesse with earnest prayers to rewarde the kindnes of hir children with the chiefe and most precious blessing that might happen vnto man. Her prayer made, and both the sacrifyce and feast ended: they gaue themselues to rest in the temple, but neuer after awaking, in the mornig they were founde dead, whom the people of Argos by two carued monumentes placed at Delphos commended to euerlastinge memory: for men of rare and excellēt vertue. To these men did Solon attribute the next step to perfect happinesse.

Cræsus now beyng throughlye warmed and beginninge to storme: why then (quoth he) thou foolishe straunger of Athens is my wealth so base in thyne eyes that thou demest me not worthy to bee compared with two priuate men of Argos. Certes o king (sayd he) you demaund of me a question as one not altogeather ignorāt ỳ the hyghest clymers haue the heauiest falles, the terme of mans life be threscore yeares and ten, which yeares consist of twentye fyue thousande two hundred dayes, omitting to speak of that moneth which is giuen to some yeares in addition for the iust compasse and reuolution of the tyme. Howbeit if in euery other yeare we increase a moneth: for the due concordaunce and euen course of times: to threscore and ten yeres we must adde 35 monethes conteining in themselues 1500 dayes.

We it then in all these dayes (which in full cõputation are twenty fire thousand two hundred and fifty) what thing do wee see lyke unto other? what rather not flatly vnlike, straũge & disagreyng from the former? so ỳ mã (O Crœsus is altogeather wretched and miserable, notwithstanding, thy selfe art in wealth flourishing and a prince of many people: all this I deny not, and yet I cannot call thee hym whom thou wouldest be, til such tyme as I heare of thy fortunate death. For wherein is the rych man better then a begger, vnlesse the course of his happines continew to his graue. Ther are many rych but few blessed, and many of a meane patrimony, yet very fortune. Two thinges there be wherin the infortunate rich excelleth those who in meaner substaunce haue fortune their frende: by whom contrariwyse, they are excelled in many. The wealthy hath to glutte his desires: & to pay for his default when it happeneth. Both which though fortune haue denyed him ỳ in baser wealth liueth well, yet in this he goeth beyond the other, ỳ want of substaunce kepeth him from ryot, & care of well doyng frõ security in offending: the same hauing no small thankes to yeeld to Fortune, ỳ he hath his health, that hee is gauled & greeued with no calamity, that he is a father of vertеous children, that he is garnished with the beauty and comelye shape of the body. Besides al which if his end be lucky: this is hee whom we seeke for: a man euery way worthy to bee counted happye. Neuerthcles till the last gaspe I deeme him not blessed, but fortunate. Al which things I think it vnpossible to attayne to in this lyfe. For as one coũtrey cã not supply vnto it selfe all things, but flowing in some one thing it fayles in an other: or as the body of a man can not in euery point be absolute, but happily being fayre in ỳ face is deformed in the foote, so standeth it also with the lyfe of man. Yet who so in euery kynd commeth neerest the mark & sealeth vp his fortune w a seasonable death, shal in maner of a king be renowned with the famous tytle of felicity.

The

The end of euery thing is to bee regarded what issue it is like to haue, because riches are lent by the Gods to many, whom afterward they bring to wrechednes.

The Gods offended at the insolency of Cræsus bereaued him of his deare son Atis

Solon hauing thus freely and vnfaynedly layde open his opinion, within short space after departed ẏ court, & trulye was accomted an vnwise mã, in ẏ he counsayled euerye one not respecting his present estate, to beholde his end: After whose departure ẏ heauy anger of the gods fel vpõ Cræsus, for ẏ he was so puffed vp & exalted in the vain & inestimable confidence of his own felicity. Who not long tyme after fel into a dreame, which rightly foretolde & shewed vnto him ẏ great misfortune & misery was to lighte vpõ his son. This noble Cræsus had 2. sonnes, one of the which was dum and impotent, the other surpassing al of his age in what soeuer he betoke himselfe vnto, whom he called Atis. This Atis (as his dreame gaue him) beyng sore wounded w̃ an heade or poynt of yrõ, should so perish & come to his end. The king awaking out of his sound sleepe, began to grate vppon the meaning herof, & sorely agast at so straunge a visiõ, sought w̃out delay to ioyne his sonne in maryage with some beautifull lady of the countrey, and wheras his accustomed maner was to employ him in ẏ field as a rĩgleader of his hoste frõ that time forward he neuer vsed him in ẏ like affaires. And for the more assurance he caused al dartes, spears and such like weapons of warre that honge in his galeryes to be remoued into by romes and close lodgings of the court, that happily if any thing shoulde chaunce to fall, his sonne might be out of the reach and compasse of mishap.

The dreame of Cræsus as concerninge his sonnes de[illegible]

In the meane while when the king was solemnizing ẏ nuptials and maryage of his son, ther came to Sardis a certain young man very pore & miserable, defyled with bloudshed, a Phrigian borne, & descended of princely race. Enteryng ẏ Pallace, he besought the king that it might be lawfull for him to purifye himselfe after the manner of his courte: which graunted, and in due order accomplished, Cræsus

Adrastus for killing his brother vvas exiled his coũtry.

asked him whēce he came and what he was on this maner. My friend, what are you: from what place in Phrigia are you come to my court: what man or womā haue you slaine. To whō he answered. My Father (mighty prince) is Gordius comen of the line of Midas: my name Adrastus: And for that vnwittingly I slew my Brother, I am cast out and exiled, from Country, Parents, and goodes. Cræsus replying, said: Of a truth Adrastus thou art borne of our frieds, and art now comen to thy friends: abide in my house and thou shalt want nothing. No doubt but the present smarte of thy calamity will redounde to thy future gayne. Nowe whylst he made his abode in the kinges palaice. It chaūced that at Olympus in the country of Mysia there haunted a wyld bore of an huge and incredible bignesse, which comming from the mountaine made wast, and spoyle of the labours of the inhabitaunts. Whom the people sondry times indeuouring to take did no hurt to him at al, but rather receyued harme by him. Tyll at lengthe dispatching messengers to the court of Cræsus they framed vnto him a sute in these wordes. There rangeth in our country (most famous and noble Prince) a wyld boze, straungely disincasured & ouergrowne by whome our tyllage and husbandry is piteously wasted and dispoyled. Neither can we by any meanes possible (seeking all meanes we can) remoue or rid him frō our boyders. We humbly therfore beseech thy soueraygne highnesse to aforde vs thy sonne with a company of choyse and valiaunt youthes, with houndes and other necessaries to acquyte and deliuer our region of this pestilent beast. To which their ardent supplicatians Cræsus callyng to mynde his former vision shaped this replie. Of my sonne to make any farther mention it were in vaine for I am not determined to send him with you, he is newly espoused to a wyfe so that in so short space he may not without some griefe estraunge and alienate himself from the amorous embracemēts of his Lady. Otherwise for the most tryed and picked out

A vvylde Bore haunting in Mysia.

men

men of ꝑ Lydians, & such as are skilful in the chase of wyde beast accompanied wᵗ houndes for the purpose, I wil cause to returne wᵗ you with especial charge ꝑ they let passe nothing that may make to the speedy conquering of so cruel a monster. This aunswere geuen they semed therwᵗ greatly discontented, when as in the meane space ꝑ kings son commung in presence, and hearyng both the request & humble suite of the Mysians, and the greeuous repulse geuen thē by the king his sire, brake silēce & said, deare father. Such things as before tyme wer cōmendable & glorious vnto vs to make profe & tryal of our selues, ether in exploits of chiualry, or in exercise of chase, you haue cleane depriued me of both, nether for any shew of slouth, nor defect of courage. With what eies wil the people behold me going & cōming through ꝑ streets: your subiects & citezens what will they iudge of me: lastly what a one shal I seeme to bee vnto my Lady: wil she not thinke herselfe to be coupled wᵗ a cow: for which causes ether permit me to hunt & make one in ꝑ voiage, or alleage some more wayghty & seryous reason why you retayne me. To whō the king his father made answere saying. Myne owne good son, not for want of stomacke, nor for any displeasure towardes thee do I thus: but being moued hereto by the straunge terroure of a vision, which foreshewed to me ꝑ thy dayes were short & sodainly to be ended by ꝑ pytiful dint of an yrō head. For this cause my son haue I hastned thy maryage, & restrayned thee of the sporte and pastime which is now in hande: for ꝑ my care is, whyle I am liuing to preserue thee from peril. Thou art mine only child sweete Atis, for so much as of thy deare brother I make non acoūt, thy life is my happines, thy death my misery. To which words the youg prince answered. Deare father I hold you excused, if prouoked by a dreame so rare you be much more diligent & watchful ouer mee: yet in my fācy you cōceaued it not aright. It is needful then ꝑ sithēce your grace hath mist the blanke, I lay open vnto you the true meaning and sence of the dreame.

VVhom destenies vvil haue die he shalbe the busie vvorker of his owvue peril.

This sleepy fantasie (say you) hath manased my death, by ẏ poynt of yron. But why, in this voyage ther be no hands whom I neede to dread: neither any head of yron which you ought to feare, had I either bene to dye by a touth, or such lyke some cause ther were of doubting the worst, how beit, yt is the yron head that denounceth my death. For asmuch thē as we haue not to deale at this time w̄ men therseemeth vnto me no iust cause of absence, but ẏ togeather with the rest I may enter ẏ chase. Thou hast wonne me my child (q Cræsus) I can no longer resist, wherfore as vanquished by thee I frankly yeeld and leaue it in thy power to proceede w̄ them on hunting, which whē he had spokē, he called for Adrastus the Phrygian who appearing in presence was in these words assailed by hī. Sir Adrastus at what time you were afflicted w̄ misery & defiled w̄ impurity, I yelded supply to your wāts & repurged your wickednes hauing receaued you of a straūger into myne own house. which things, I do not obiect you as vnthankfull for my bountye, or vnmyndfull of my curtesye: But in that it behoueth you to deserue well of mee, ẏ haue dealt so frendly with your selfe. I am in mynd to commit vnto thy tender care the safeconduit and diligent garde of my sonne, who is going to hunt, least by fortune you encounter with any theues or robbers that mynd your destruction. Besydes it is thy parte to atchieue renowne by valiant and worthye aduentures, as a thing natural to thy linage, and conueniēt for thy strēgth. To whō Adrastus answeared, were it in my choise O king (quoth hē) I woulde not moue one fote out of thy court: for ẏ I deeme it not meete for one in my case so miserable to kepe company with the happy and fortunat, from doing wherof, I haue hetherto alwayes refrayned my selfe. But for as much as it seemeth good to your gracious highnes, whom I ought to gratify and shew my selfe thankefull for so great and infinite benefytes receaued, I am ready herin to obay your wil.

And

And for that you haue put me in truſt with the healthe and welfare of the noble gentleman your ſonne, I auouch and vndertake his ſafe and proſperous returne. Adraſtus hauing ended his talke all thinges beynge in a readynes, w̄ approued men and youthes of ſyngular courage: likewyſe, houndes and chaunters of the beſt kynd, they marched on their way.

Now when they were come to the hyll Olympus, they began to tract and ſent the beaſt, whom hauyng ſpedily diſloged they flocked about him lyke bees, & with their darts on euery ſide threatned his death. In this gredy aſſault, ỹ ſtraūger lately cleanſed from blondſhed, whom they called Adraſtus, diſcharged his dart at the Boye, and deceyued of his ayme, in ſtid of him ſtrake the ſonne of Cræſus, who beyng wounded to death by ỹ yron point fulfilled his fathers viſion. Immediatly one of the route retyred ſpedily to the court, & in ſhort ſpace arryuing at Sardis, declared vnto ỹ king the great miſfortune & death of his ſonne: wherw̄ the woeful father greatly affrighted, yet much more ſorrowed for this that his ſonne was ſlayne by the hands of him who by his meanes had bene lately ſanctifyed and cleanſed from ſlaughter. And in the middes of his anguiſh calling vpon the ſanctifyinge God Iupiter, made a piteous complaynt of the wrong done vnto him by a ſtranger. Inuocating like wyſe the Goddes of hoſpitality and friendſhip. The one for because he entertayned a gueſt not knowing that he nouriſhed the manqueller of his ſonne: the other because hee had found him whō he appointed to be ỹ tutor & defender of his child a moſt pernicious and deadly enemy. Scarſly had he ended his prayers, but the Lydians were at hand with the dead corſe, after whom immediatly folowed Adraſtus who beynge comen in preſence, and ſtandynge before the wan, & gaſtly carcas of Atis ſtretching forth his armes beſought ỹ king to ſlea him preſēly vpon ỹ body of his ſonne, alleadgīg ỹ what for his former diſtres & euil miſfortue in ſlayng

Atis ſayne by Adraſtus.

his cleanser there was no cause why any longer he shoulde liue. Cræsus albeit in great dolour & veration of mynd, yet moued with pitty toward Adrastus, sayd thus. Thou hast aboundantly satisfyed mee (O straunger) in that by thyne owne voyce thou hast craued death. Neyther art thou ỳ cause of this heauy chaunce (saue that vnawares thou hast done it) but some one of the Gods which foreshewed vnto me, what was to come. After this Cræsus caused his sõ to be honourably and magnificially buryed. But Adrastus some of Gordius nephewe to Mydas the fatall enemye of his brother and his frend, when all was hush at the sepulcher, and euery man had yelded him pardon, yet beynge greuously afflycted & gauled in cõscience slew hymselfe miserably vppon thecoffine.

Adrastus slew himselfe vpon the tombe of Atis.

For ỳ cruel mishap & destenie of his beloued Atis, Cræsus bitterly wailed & lamẽted ỳ space of 2 yeares, which griefe he afterwards ended: at what time the gouernement of the Medes whas translated from Astyages son of Cyaxares, to the valiant king Cyrus sprong of Cambyses, & that the state of the Persians begã to encrease. Reuoluing & castyng with himselfe what meanes he might vse to atchieue ỳ gouernment of Persia, before it grew to be bigger. In this quãdary it came into his brain to make trial of ỳ profecies as wel of those in Greece, as ỳ other in Affrica, dispatchig messẽgers euery way, some to Delphos, others to Dodona, thyrdly to Amphiara⁹ & Trophoni⁹. Ther were also ỳ put thẽselues in voyage to Brãchidæ in ỳ borders of Miletus. & these were the oracles of Greece: wherunto Cræsus sent for counsayle: others trauayled into Africa to the oracle of Ammon, to the same entent & purpose. Al had this ende to require ỳ sentẽce & aduyse of ỳ Gods, ỳ if they were foũd to accord & agree in truth, nertly he might sollicite them as touching his own affayres: whether they thoughte it expedient for him to goe in expedition agaynst ỳ Persiãs. Herevpõ beyng fully resolued, he gaue his ambassadours strayt in charge ỳ taking a note of the day of their egresse, and

settin

setting forth from Sardis, they should kepe iust accompt of the tyme following: & euery day question wᵗ the oracle, demaunding of it what Cræsus son of Haliattes king of ꝑ Lidyans did ꝑ day, & geuing diligent hede to their aunswers: to tell him at their returne, what answeare was made by ꝑ other rest of the oracles noⁿ repoꝛteth: but at Delphos the Lydians hauīg entered the temple to aske of the oracle accoꝛding as was geuen them in commaundement by the kīg incontinētly Pythia began to salute thē in these verses.

The depthe of raginge Seas,
The number of the sande,
The myndes intent (set woordes assyde)
I easly vnderstand.
A sauoure rancke that comes
from hedgehogges flesh I smell,
VVhich ioyntly with the fatte of Lambes
is boylde in brasen kell.
And as it bubbleth vp,
and breathes in burning flame.
There lies theron a lidd of brasse,
that ouerwhelmes the same.

Apolloin these verses telles the ambassadours vvhat their kinge did that day.

Which verses geueu by Pythia, aud wꝛitten of the Lydians, they made speedy retyꝛe to Sardis. When ꝑ rest also were come that Cræsus had sent about: hee toke view of euery mans notes & liked none of thē: till at length hearing the oꝛacle geuen by Pythia he greatlye allowed and woꝛshipped it: of opinion that the only true pꝛophecy and diuination was at Delphos, which hadde hit him so pat in all thinges he did. Foꝛ after the departure of his messengers one day aboue ꝑ rest he set his head a woꝛk about ꝑ finding out of som deuise ꝑ might be hard to tel, & most difficult to discry. Wherfoꝛe hauing shꝛed the flesh of an vrchine, oꝛ hedgehog together wᵗ the fat of a Lamb, he caused thē both to be

The meaning of the oracle.

to be boyled in a brasen pot: the couer or lidde whereof was also of brasse. Such was the answere which Cræsus receyued from Delphos, what wordes were geuen by the oracle of Amphiaraus, and what sentence hee returned I cannot affyrme, for asmuch as no other speach goeth thereof, saue that this Prophecye also was deemed by Cræsus to bee true.

The sacrifice of Cræsus to Apollo & his giftes also vvhich he dedicated in the temple.

In short tyme after he determined to do honour to the God of Delphos by greate and magnificall sacrifyce: making oblatiō of three thousand choise cattel, such as might lawfully be offered. Moreouer, he caused a greate stacke or pyle of wood to be made, whereinhee burnt bedsteds of siluer and gold, likewyse golden maylors with purple rayment and coats of exceeding value, hoping thereby to purchase to himselfe the gracious fauour and goodwill of the God. The lyke charge also hee layed vpon ẏ Lydians, that euery man should consecrate those iewels which they possessed most costly and precious. From which their sacrifice when as streames of liquid and molten Golde distrayned in great aboundaunce, hee caused thereof to bee framed halfe slates, or sheardes, the longer sort as he entytled them, of sixe handfull, the shorter of three a hand breadth in thicknesse, amoūting to the number of an hūdred and seuentene. Wherof foure were of fayned gold waygbing twoo talents and a halfe, the rest of whighter golde, in waygbt two talentes he made also the similitude of a Lyon in tryed and purged gold, waying temne talentes: which Lyon at such tyme as the temple was on fyre fell downe from the halfe slates whereon it stood, and is now reserued in the treasury of Corinth, poysed at six talents and a halfe beyng molten from him. All which thinges when Cræsushad finished & brought to perfection he sent them in waye of dedication to Delphos togeather with other giftes & presentes, which were these: two bookes very fayre and stately to see to, the one framed of gold the other wrough of syluer. Wherof ẏ

first

first at the ingresse or entry into the temple was placed on the right hand, the other on the left, which at ꝑ same tyme that the temple was surprised by fire were taken downe, & the best and fayrest of them beyng of Gold, & waygh̄ing 8. talents and a halfe, w̄ a superplus & addition of 24 poūdes was carefully garded in the treasury of the Clazomæniās. The other of syluer beyng kept vnder the eues of the temple at a certayne corner of the church contayning 600. Amphoræ, wherin wine was mingled for the feast of Theophanius wrought (as the men of Delphos testify) by Theodorus of Samos: which opinion I easily ascribe also for the singuler workmanship therof. He presented besydes 4. siluer tunnes preserued by the Corinthians, amonges their treasury. Furthermore two drinking cuppes the one of gold, ꝑ other of siluer, of the which two the most principal of Gold hath ingrauen in it a tytle whith doth argue yt to be ꝑ gift of the Lacedæmonians, albeit contrary to truth, being geuen & dedicated by Cræsus, howbeyt some one of Delphos (whose name though I very wel know, yet I will not descry it) willing to gratify the Lacedæmonians, caused this posie to be entyled. True it is that the ymage of the boy, through whose handes the water powreth down in a tricklyng and gentle streame, was geuen to the temple by the Lacedæmonians, but neyther of the two cuppes are belōging to thē. Other giftes also of no small price dyd Cræsus send at ꝑ same instant, to wit, siluer rynges, with the shape and forme of a woman 3. cubits in height, which ꝑ inhabitants of Delphos witnes to be ꝑ image of her whom Cræsus in his court employed ꝑ office of baking, herewith also were offered the chaynes of the Queene his wyfe, not sparig so much her girdles & wastbands, al which he caused to be dedicated at Dephos. in like maner to ꝑ oracle of Amphiaraus, of whose māhod & misfortune he had iointly bine enformed, he gaue a shield & speare of mere & solide golde, a quiuer also of the same metal, wel stored and replenished with dearth, both which, euen to our age wer reserued at ꝑ

citye

city Thebes in ỹ temple of Apollo Ismenius. They which were ſummoned to this famous ambaſſage & conueyance of ỹ giftes to Delphos & Africa, had this in Items to inquire of ỹ Gods: whether he might direct an army againſt Perſia or not, & in ſo doing to aſſociate & ioyne vnto himſelfe ỹ aide & felowſhip of forrayn natiõs. The Lydians diſmiſſed, wẽt their way, & hauing attayned to their iorneys end, & made oblation of the preſentes ſent by the king, they demaunded ỹ oracle on this wyſe. Cræſus king of the Lydians, & chiefe lord of many regions, beſide eſteeming theſe to be the onlye true & infallible prophecies amõg men, hath ſent you gifts worthy your diuyne godhead: requiring you counſayle and aduiſe, whether it be ſafe for him to lead a power againſt ỹ Perſians vſing therin the helpe & company of other people. This queſtiõ beyng framed both the oracles agreed in ſentence ſaying: that if ſo be he addreſſed an army againſt the Perſians he ſhould ſubuert and ouerthrow a mighty kingdome: counſayling him moreouer to ſeeke and procure the aide of the moſt puiſſãt & corragious people of the Græciãs. Theſe anſwears geuen & receiued, Cræſus was ſo puffed vp and exalted in courage, ỹ already he ſwallowed and deuoured in hope the whole gouernment and empyre of Cyrus. Wherfore he returned a meſſẽger wᵗ a freſh preſent to Pythia, and for euery one their abyding, (whom he hadde intelligence to be verie many) 2. ounces of Gold.

Cræſus demãded of the oracle vvhether he might make vvarre againſt Perſia or not.

A doubtful anſvveare the meanig vvherof is expounded in the next page.

For which his magnificent bounty the people of Delphos to ſhew themſelues thankefull againe, yeelded hym the chiefe preheminece in counſayling the oracle, the principall place in ſitting and a perpetuall priuilege of a voice & ſuffragie, for any man that ſhould be adopted into the ſocietye of Delphos on this maner. Cræſus powred out his preſente vppon the temple of Apollo, ſolliciting the God by a third demaund: for that hauing tryed the oracle to be true, hee now tooke his penworthes in aduyſe and counſayle. His queſtion at this tyme was dyrected only to know how longe hee ſhould enioy the kingdome of Perſia,

He is ſomevvhat to haſty that leaps ouer the ſtile before he comes at it.

whom Pythia answeared in these wordes.

VVhen seate and Scepter of the Medes
vppon a mule shall light,
To stony Hermus valiant lyde
addresse thy speedy flight.
It shall be then no shame to flye
And yeld to such an enemy.

The meaning of this oracle is expressed.

With these verses Cræsus was much more delyghted then with the former, assuredly hoping that ỹ tyme should neuer be wherin a Mule should gouerne the Medes in stid of a man and for the same cause neyther hee nor his heyres should at any tyme be driuen to forsake the kingdome. His next care was how make frendes and copartners of those which among thee Grekes were of greatest might, & noblest mind, whō by curious enquyry he foūd to be the Lacedæmoniās & Athenians: ỹ one beyng ỹ most excelēt amōg ỹ Dores, ỹ other in the Nation of the Iones, without cōparison chefest. Of these 2 nations ther hath ben an auncient and grounded opinion as concerning their virtue. Wherof the one toke their beggynning and original of Pelasgos, the other of Helen, or Grece. The later of these two neuer altered their soyle, but alwayes kept the same place of abode The other making often charge wandred very much. For in the tyme of king Deucalion they helde a coast called Phthiotis and vnder Dorus the sonne of Hellen, a certayne region bounding vppon the mountaynes Ossa and Pyndus by name Istyæotis, from whence beyng cast out and chased by the Cadmeans, they inhabited a place in Pyndus, which they cal Macedonus. How beit fleeting agayne from thence into Driopis, they came at length to Poloponesus, & were surnamed the nation Doricke. What toung or language the Pelagians vsed, I cannot certaynly affyrme but by

The originall of the Lacedæmonians, and Athenians.

by gesse yt seemeth to haue bene the verye same that those Pelasgians vse, which somewhat aboue the Tyrrhenians possesse ẏ city Crotona in time neighbours to them whom the now call Dores: at what tyme they peopled a region in Thessalye, the like may be gathered by those Pelasgiās, that built the city Plæcia and Sylax, and were in league & felowship with the Athenians. By these I saye wee may rightly coniecture, that ẏ language which was then in vse which the Pelasgians was very grosse and barbarous. For the Cretoniatæ & Platiens differ in speech from those that lye next them: but betweene themselues they vse both one toung, and euidently declare, that they kept the selfe same phrase and manner of talke, since their first comming into those conntreys. So that if al the people of Pelasges were such, they also that dwelt in Attica, and the rest of the Pelasgian cityes whatsoeuer that chaūged their name at their first arriual into Hellen, forgat also & let slip out of memory their mother tounge. But the Greekes themselues (as I iudge) haue without chaunge from the beginning retained the same kynd of language, and wheras beyng seuered & distinguished, from the Pelasgians, they wer very weake and feeble in might, of a smal and tender beginning: they grew to great increase, by concurse of many nations, and huge multitudes of the Barbarians repayring thither. In lyke sort I suppose that the people of Pelasgos beyng barbarous remayned at a stay without amplifyinge and augmenting their strength and gouernment.

The miracle of the Greeke nation.

Pisistratus attraunt in Athēs by what deuise he attayned the gouernmēt

Cræsus therfore had notice that the countrye of Attica was inhabited by these people and at that time iniuriously dealt withall, and kept in subiection by Pisistratus the son of Hipocrates who ruled then as a Tyrant at Athens, hys father beyng a priuate man and bearyng no rule in the cōmon weale, whilst he beheld the games at Olympus, yt chaunced hym to see a verye straunge and most wonderfull miracle.

For

For hauing prepared sacrifyce to the Goddes, the chalderne filled with flesh and water, without any fyre vnder it. boyled and played in such sort, that the water ran ouer the brymmes of the vessayl which thing Chilō a Lacedæmonian vewing who then happily was present, gaue him counsayle in no wyse to marye a wyfe that was a breeder or of a fruitful wombe: and if so be he were already maryed, hee willed him to forsake and renounce his wyfe: thyrdlye if by her he were indued with a man childe to make ryddaunce therof and conuay it away. But Hipocrates geuing litle care to his tale begat afterward Pisistratus, who in the broyle and controuersie betweene the inhabiters of þ shore (chiefe wherof was Megacles some of Alcmæon) and the people of the playne (who had to their captayne Lycurgus sprong of Aristolades) made a third tumult seeking and affecting a tyrannicall and vnlawful gouernment, and gatheryng togeather a company of rebellions and seditious persons vnder pretēce of ayding the people of the mountains, wrought this subtiltye hauing wounded him selfe and hys mules he came flynging amayne into the market place wt his charyot as on new escaped from his enemyes, whom they (as he fained) taking his iorney into þ coūtrey, soughte for to haue slayne. For this cause he made humble sute and petition to the people for þ gard and defence of his body, hauing tryed himselfe to be a valeaunt Captayne in the voyage, and setting forth agaynst Megara, at what tyme being generall of the army he toke Nysæa and atchieued other famous & valiant actes. The people of Athens induced to beleue hī appoynted for his sauegard & custody certain choise & tryed men of the citezens, who being armed not wt spears but wt clubs, were always wayting & attendant on him: wt whō Pisistratus geuing a violent assault to þ town, & chiefe hold of the city, toke it & by þ means vsurped þ empire of þ Athenians. Neuertheles wout chaūge or alteratiō of magistraties or lawes, obseruing stil þ same forme of gouernment, he adorned & beautified the City in excellent manner.

The subtilty of of Pisistratus to attayne the kingdome.

But

Pisistratus depriued of his kingdome.

But he had not long enioyed yt when as the souldiours of Megacles and Lycurgus came to a truce and conspiring togeather cast him out of the city. In this manner did Pysistratus, first aspire to the chiefe rule of Athens, which he was eftsones constrayned to leaue, before his tyrannye had taken roote. They tyme was not long after but hys aduersaryes renewed their quarel, and fell at varyaunce and debate a fresh, wherwith Megacles being tyred, dispatched an harrold of peace to Pisistratus offring him his daugher in meryage with condition of the kingdome. Which hee not refusing, they deuysed a meanes to restore him againe (in nysancy) very fonde and ridiculous, especially yf these men (beyng of the number of the Athenians, who had the name to be the most wyse and prudent people of the Grætians) pleased themselues onely with a deuise so foolish and base.

A deuise made by Pisistratus to recouer the kingdome.

There lyeued in the Tribe of Pæan a woman named Phya of stature foure cubits high, wanting three fingers, furnished with seemly beauty, whom hauing arayed in cõpleite harneis, they placed in a Charyot gallantly attyred to the shew, in which habite as she passed through ỳ streets of the citye, there ranne some before hir cryinge: ye people of Athens receyue willingly Pisistratus againe, whom Minerua esteeming worthy the greatest honor amongest men, hath in her owne person brought back into the tower. The citezens supposing it had bene the Goddesse indede, bowed themselues and honouryng her admitting againe Pisistratus for their liefe souerayne. Pysistratus hauinge in such sort recouered the kingdome vppon a couenant made with Megacles tooke his daughter to wife. But hauing 2 yong youthes to his sonnes, and hearyng moreouer the whole lineage of Alcmæon to be atteinted and guilty of an hainous cryme againe ỳ Goddesse: vnwilling for that cause to haue any children by his new wife, accompanied with her vnlawfully and againe nature which beyng a long tyme by her con-

concealed and kept secrete: at last, eyther vppon demaund, or of her owne free will, she reuealed it to her mother, who also made her husband acquaynted with the matter. Megacles taking in ill part the slaunder & contumelie done hym by Pysistratus, brought him in displeasure & hatred with ꝑ souldiours: which thing he perceiuing fled ꝑ cõtrey, and came to Eretria to aske counsayle of his sonnes. Amongest whom the sentence of Hyppias seeming to be the best wher by he was incited once again to lay clayme to the kingdom. they made a gathering throughout all cityes, with whom they had any smal acquayntance: many of the which made liberall contribution, & especially the Thebans. In fyne to compyle the matter in breefe, ꝑ time was come, & al things were in a readines for his returne. For out of Peloponnesus there resorted to him certaine Argiues marching vnder pay: & a captayne of Naxos named Lygdamis, who of his owne accord made offer of his seruice being very wel furnished w̃ men and money: which gaue thẽ great alacrity and encouragmẽt to go forward in their attempts. In so much as setting forth from Eretria the 11. yeare after his flighte from Athens, fyrst of all he toke the citie Marathon in Attica, wher hauing incãped his army, there repayred to him diuers seditious felowes out of the city, & out of al ꝑ tribes very many who liked better a tyrannical empyre thẽ a free state. Whilst Pisistratus leuied many for his affaires, & held himselfe at Marathon ꝑ Athenians which kept within the city, made light of the matter, vntil such tyme as hearing him to be dislodged frõ thence, & to draw towardes ꝑ citye, they put themselues in array, and went forth to encounter hym. Wherfore with might and mayne they valiauntye set forward to mayntayne and defend their liberty agaynst the enemy. Likewyse Pisistratus and hys confederates came fiercely agaynst the city till both the armyes met ioyntlye in one fielde, where approachinge neere vnto the Temple of Mynerua Pallenis, and disposinge all hys Armye in

Pisistratus banished out of Athẽs the second tyme.

order there came vnto him Amphilytus Acarnen a prophet, who being inspired with a deuine motiõ, vttered this oracle in verse.

The bayte is layed, the nets are cast,
The fish inclosde shall play apace
VVhen Phœbe from the glistring Skyes
In view reueales her golden face.

A propincy of Pisistratus victory.

Which Pisistratus perceiuing to be a prophecye of hys good succesle immediately gaue the onset and encountered ỹ Athenians which were come forth of the city, who hauing then newly dyned, and beyng partly set to dice, partly taken with sleepe, welny without resistaunce he put them to flight and wanne the field. Neuertheles in the pursuite he found out a way how nether the Athenians might be spoyled in such sort, neyther yet ioyne themselues and come together agayne to his further trouble. Wherefore hauing caused certayne of his seruauntes to mount on horsebacke, he sent them spedely after the people to bid thẽ bee of good courage, and euery one to depart to his own house. Wherevnto the willingly obaying, Pisistratus raygned the thyrd tyme in Athens, establishing & fortifyig the tyranny as wel by supply of forrayne power, as by reuenues of hys money which he leuyed partly from his owne countrey men, and in part also from the riuer Strymon. In like manner the children of those men that yeelded not the fyrst, but bare the brunt of the battell, he toke in hostage and sent them ouer to Napos: which Isle after he had conquered & brought in subiection he committed the gouernment & administratiõ therof to Lygdanus: hauing heretofore also halowed & purged the Isle Delos according to the oracle, which hee clensed in this sort. Out of all those places that weare with in the

Pisistratus the 3 time king.

in the view and prospect of the temple he caused the corses and deade Bodyes to be digged vp and buryed in another place of the Iland.

In this wise some if the Athenians beyng slayne in battayle, other fled away togeather with the houshold and family of Megacles. Pisistratus obtained ỳ seat roial: whom Cræsus vnderstode at the same tyme to beare rule in Athens. He heard moreouer that the Lacedæmonians, hauing escaped a scowring, were triumphant conquerous ouer ỳ Tegeates. For in the raygne of Leon and Hegesicles princes of Sparta, the Lacedæmonians hauing right good euent in al their enterprises and affaires, were commonly repulsed and fayled by the Tegeates. The selfe same before tyme were the most disordered and lawlesse people of the Græcians, vsing no cõmunity or felowshyp eyther betwene themselues or with straungers.

Lycurgus the lavvgeuer of the Lacedæmonians.

Notwithstanding they were reduced to a more orderlye kynd of gouernment by Lycurgus a mã of approued virtue amongest the people of Sparta. Who comming to the oracle at Delphos and being entered into the tẽple, Pithya saluted him in these termes.

VVelcome vnto my pallace noble knight,
Beloued of Ioue and those that rule aboue:
For God or man to blase thee out aright
In doubtful waues my wandering mynd doth moue,
Yet to the first by force I do enclyne,
And deme thy state not earthly but diuyne.

An oracle in the prayse of Lycurgus.

Some are of opinion ỳ the lawes and statutes which are now in force with the Lacedæmonians, were vttered & told him by Pythia. Howbeit themselues affyrme that Lycurgus beyng both tutor and vncle to young Leobotus Kynge

of the Spartans brought these ordinances out of Crete. For no sooner was he instituted gouernour to the young prince, but he chaunged all the lawes and established new, making a diligent prouiso that no man should break them. He made also decrees for warre, ordayning the society of the twenty magistrates, likewyse the colledge or fellow of the thirtye men, so called. Lastly he distributed and deuyded the Citizens into trybes and companies, not omitting the appointment of certayne protectours in defence of the commons against the noble named Tribuns of the people, erectinge moreouer ỹ senate and counsayle of the Ephor, with an order of other sages and wyse men. By this meanes the state of the Lacedæmonians was reformed by Lycurgus: whom after his death by the building vp of a famous temple in his name, they honoured & reuerenced as a God. And beynge resident in a countrey verye populous and plentifull, they made an inrode and inuasion into other regions with very good fortune and lucky successe in battayle. Wherfore as professed enemyes to peace, supposing themselues to excell the Arcadians in might and courage they were in mind to denounce warre against Arcadye askinge in that case the aduyse of the oracle.

To whom Pythia made answeare.

You seeke to conquere Arcadye,
Your suite is great, but all in vayne:
Where many men contented lye,
By acornes swage their hungars payne.
As hott as fire, as hard as oke
Vnfit to beare a forreine yoke:
Yet since I cannot say thee nay,
I freely yeeld into thy hand

A fertil

A fertill coaſt and fit for pray
The compaſſe of Tegea Land
VVhere thou ſhalt meaſure by a rope
The fruites of thy deſyred hope.

A deceyptful oracle that fell out otherwyſe thē the vvords import.

This anſweare geuen, the Lacedæmonians leauing the other partes of Arcadie leuied a power againſt the people of Tegêa, carying with them chaynes and fetters, in full hope (albeit deceaued by the double meaning of the oracle) to haue brought them into captiuity. Notwithſtandinge, hauing coped in fight with the enemy they were forced to forſake the fielde and take themſelues to their fete. Such of them as were taken in the chaſe alyue, faſt bound & inchayned in the ſame gyues which they brought with them, were conſtrayned to meaſure out theire dwellinges in the playne of Tegêa with a rope ther to inhabite. The fetters wherwith they were clogged indured welny to our age, beyng hung vp in the temple of Minerua Alea in Tegêa. Thus in the former conflictes and battayles the Lacedæmonians, had alwayes the woſt hand of the people of Tegea ſaue in the tyme of Cræſus, and vnder their rulers Anaxandrydes and Ariſton in whoſe raygne and dominion they gate the better of their enemyes in this ſort. Aggreeued at their often foyles and continuall repulces receyued by their aduerſaryes, they went in embaſſage to Delphos to witt, of the Oracle, which of all the Gods they might pleaſe, to become conquerours ouer Tegêa. The queſtion propounded Pythia willed them to ſerch out the bones of Oreſtes ſonne of Agamemnon, and tranſlate them into their countrey.

But being ignorant in what part of the world to make inquirye they eftſones returned other meſſengers to require

quire of the God where, or in what place Oreſtes lay. Whereto anſwer was made on this maner.

In Arcady there lyes
an ample coaſt Tegêa hyght,
VVhere two wyndes vſe to blowe,
and breath their blaſtes with raging might.
VVhere forme to forme is foe,
and blow to blow an enemy.
Here doth Oreſtes lye,
whom fynd and take the victory.

An oracle deſcribing the place vvhere Oreſtes vvas buryed.

Which the Lacedæmonians hearyng were neuer þ wyſer: who albeit they had made curious ſearch aboute hym neuertheles they found him not. Till at length one Lyches a Spartan of the number of thoſe whiche are called free knightes, by good fortune eſcryed the Tombe. Theſe free Knightes are fyue ſouldiours of the Spartan horſemen, wel ſtricken in yeares, which annually haue a releaſe from the field: who beyng in this wyſe by the common conſent of the horſemen priuileged and diſmiſſed, may in no wyſe for that yeare remayne idle, but are employed in tourneys and voyages, ſome one way, ſome another.

One of theſe was the forenamed Lyches, who by the helpe aſwel of a currant and ready wyt as of a gratious and proſperous happe, came to knowledge wher Oreſtes lay. For this beynge the yeare wherein the people of Tegêa and Sparta, hadde entercourſe of marchaundiſe one with an other, by fortune comming into a ſmiths forge he beheld the ſmith himſelfe working on yron, who on the other ſide perceauing Lyches to be very intentyue and in marualing wyſe to view his worke: a litle pauſing, ſayd,

The meanes how the tomb vvas diſcried.

Thou

Thou straunger of Lacedæmon, if this base worke in yron seeme so rare in thy sight: thou wouldest much more haue wondered to haue seene that which I did. For going about in this litle court to dig a well or pit for water, yt was my chaunce to light vpon a sepulcher 7 cubites long. Which when I saw, supposinge that men were neuer of greater stature then they are at these dayes. I opened the Coffyne and found therin a dead Carkasse of equall length: wherof hauing taken measure I couered it agayne. Lyches listening to the discourse of the Smith, coniectured by the oracle that it should be Orestes: construinge the smithes Bellowes for the two wynds wherof the oracle spake, the hammer and anuyle he thought to be the two formes to each other foes: and one blow enemy to an other he toke to be the yron wroughte and beaten by the stroake of the hammer, considerynge that yron was found out to ỹ hurt and damage of men. Ponderyng these thinges with himselfe, he returned to Sparta and opened the matter to the Lacedæmonians who perceiuing the case to be likely, wroughte this prētece, causing of set purpose a quest to proceede vppon their citizen Lyches, they condemned him for some offence, and banished him the soyle, who incontinently retyryng to Tegea, and lamenting his miserable case to the smyth, couenaunced with him for the hyre of his base court, for asmuch as he refused altogeather to alienate it from himselfe, and sell it outryght. Wher hauing made his abode for certaine daies he discouered the sepulcher, and taking out Orestes bones, stale priuily away and came to Sparta. From that tyme forward the Lacedæmonians ioyning battaile with Tegea, remayned victors, and alwayes after obtayned the glory of ỹ field, hauing besydes a great part of Peloponnesus in their power and dominion.

Of al which thinges Cresus not ignorant, furnished an Ambassage to Sparta with greate giftes, to desyre theire ayde and felowshyp in war, whither beyng come they vsed

The story of Cræsus beyng interrupted.

these wordes. We are sent from Cræsus kyng of the Lydians and lord of other nations, who sayth thus. Ye noble Lacedæmonians, wheras I am prouoked by the Gods to enter league and frendshyp wt the Grætians, amongest whom you haue the report to be the most warlike and valiaunt. I deemed it conuenient (without fraude or guile, to desire your ayde and assistauuce in the enterpryse which I haue in hand. The Lacedæmonians right glad & ioyous of theyr arryuall and gentle entreaty, hauing also intelligence of the oracle, entered bands with them of perpetual hospitality and frendshyp. Beyng also not vnmyndful of the bounty of kyng Cræsus shewed before tyme towards their nation. For hauing sent to Sardis for prouision of golde, to make the ymage of Apollo, which is situated in Thornax a part of the Lacons countrey. Cræsus without counterchaunge freely bestowed the gold vppon them. For which cause, the Lacedæmonians in that also principally aboue the rest of ꝑ Græcians he had made choyse of their amity, willingly assented and declared themselues to be readye at all assayes. Lykewyse to auoyd ingratitude: in lue of his presentes they returned vnto hym a brasen Vessell, wroughte about the brymmes wich the pictures of diuerse wylde beastes, containing the measure of 30 Amphoræ, which for one of these causes that we shal alleage, was neuer brought to Sardis. The Lacedæmonians testify, that the vessel beyng in voyage to Sardis, was intercepted by ꝑ people of Samos, wher they lay at rode. The Samians assayling them by a fleete of gallies. Contrariwise they of Samos affyrme, that the Lacedæmonians beynge in the waye to Sardis, and hearyng newes that Cræsus was takē, and the whole city sacked by the Persians, sold the vessel to certayne priuate men of Samos, who made dedicatiō therof in the temple of Iuno. But immediatly returning to Sparta, they fayned themselues to be robbed by the Samyans, and the vessel to bee taken away by force.

To make briefe, Cræsus deluded by the oracle, prepared an armye agaynst Cappadocia, in hope to subdue Cyrus, and the whole power of Persia.

The wise cousayle of Sardanis geuen to king Cræsus in his settinge forth agaynst Persia.

Whilest he was busied in these affayres, a certaine Lydian named Sandanis a manne of singular regarde for hys wysedome, and for this sentence and aduise much more esteemed then before, cousayled the king on this manner. Thou determinest a voyage agaynst those (O king) which are wrapped & clothed in beastes skynnes: not farynge as they would, but as they can, abyding in a region vnfruitful and barreyne. Their drink is water not wyne, their chiefe foode is figges: besides the which they haue nothig good. From whom as thou canst take nothing if thou conquer, so consider I beseech thee how much thou shalt leese if thou be conquered. if once they tast of our sweete, then they wil dayly swarme about vs, and wil neuer be driuen from vs. Truly I thanke the Gods that they neuer put into the heads of ỹ Persians to inuade the Lydians. By which wordes, notwithstanding he litle preuayled with Cręsus. True it is, ỹ the Persians before they vanquished Lydia, were far from all elegancy and sumptuous dayntines. Furthermore the Capadocians were called by the Greekes, Syrians. Who before the empyre came to the Persians, did homage to the Medes, but at that present acknowledged Cyrus for theyr Kinge. The dominion of the Medes, and Lydyans is deuyded and sundered by the ryuer Halis, which taking his beginning from the hill Armenus first washeth the Cilicians, and secõdly the Maciens lying on the ryght hand, lastly the Phrygians declyninge towarde the least, after this, wyndyng to the North pole, that floweth betweene the Cyrians, Cappadocians, and Paphlagonians, waterynge the coast of Cappadocia on the right hande, and the borders of Paphlagonia on the lefte. In this sort the flood Halis doth part and distermine all the hygh places of Asia, from the sea Cyprian, vnto the waters of the Euxine sea the backe, and

The riot of the Persiãs whẽce it came.

The limites of Media and Lydia.

and hinder part of this region is in length fyue dayes iourney for a light and spedy footeman.

Th. causes of Cræsus his voiage agaynst Persia.

Cræsus therefore speeding himselfe towarde Cappadocia, was greatlye desyrous both to ioyne vnto his owne kyngdome a land so battle and plentifull, and then also to reuenge Cyrus in the behalfe of Astyages sonne of Cyaxares king of the Medes his nere kynsman: whom Cyrus pursued of Cambyses had taken captiue in ỳ field. The meanes wherby kynred and alliance grew betwene the two kinges Cræsus and Astyages, were these. The graziers of Scithia and such as were conuersant in reysing and weeding cattel falling to debate and sedition betweene themselues, a certayne company of them fledde into the lande of the Medes, at what tyme the Scepter was held by Cyaxares, sonne of Phræortas nephew of Deioses. To whom the Scythians humbling themselues were at the begynninge much made of, and grewe in credite and fauoure with the kinge, in so much that he committed to their charge certayne younge ympes to instruct in the Scithian language, and to trayne vp in the art and facultye of shootinge. In tract of tyme the Scythians being accustomed daily to hunt, and for the most part wont to bryng home some thing with them for a pray, notwithstanding otherwhyles returned empty: which the king perceyuing (who in his rage was very fierce & cruell, sharply rebuked them) and in reprochfull and tauntynge wordes toke them vp very short, wherat the Scythians stomackes beyng moued supposing themselues to be hardlye dealt withall by the kyng, toke counsayle together, that hauing slayne some one of the children whom they taught, they might serue him vp to the kyng in lieu of Venison, or some other wylde and sauage pray: which done, they would put themselues to flight to Sardis and become supplyaunts to Halyattes sonne of Sadyattes for their defence & safetye, which fell out accordingly. For alwel Cyaxares as others

A prety discourse shewyng the meanes howe Cræsus & Astyages came to be of a kinne.

The Scythians excellent in shoting.

that

that were present at the Table, tasted of the flesh, and the Scythians hauing committed the villanye, incontinently fledde to Haliattes, whom Cyaxares rechalinging, & Haliattes refusing to surrender and yeelde them vp, ther arose warre betweene the Medes and Lydians which indured ꝑ space of v. yeares. In the which their vtoyle and discord the Medes sometime atchieuynge the conquest, it happened them to encounter in a night battell. For in the fyft yeares the armyes comming to the close and the fight being equal: sodeinly the day became nighte, which chaunge and alteration of the day. Thales Milesius foretold to the people of Ionia prefining the selfe same yeare wherein it should happē. The Medes and Lydians perceauing the day to be ouercast with darkenesse, abandoned the field: and by meanes of Syennesis of Cilicia, and Labynetus of Babilō were brought to accord and composition of peace, who hastenyng to haue them swoyne, and to establish their agreement by the bands of affinitye, they decreed that Astyages sonne of Cyaxares should espouse and take to wyfe Ariena daughter of Halyattes, supposing the condition would not long remayn soūd and inuiolate, were it not confirmed by the sure and insoluble knot of alyaunce. In stricking league and concluding peace aswell other thinges vsuall to the Greekes, are obserued by these nations, as also cutting their armes tyll ꝑ bloud issue out, which ech of them lycke vp and sucke together.

The day turned into night

Labynetus sonne of Nitocijs.

The māner of makīga league betvvene the Lydians and Medes

This Astyages graūdfather to Cyrus by the Mothers side was by him held pryſoner and went vnder custody, for such cause as in the sequele of this history shalbee declared: Crœsus therefore moued with displeasure, requyred of the Oracle whether he might proclaime war agaynst Persia, & hauing receiued a double & deceitful answere, deeming it to make vō him, went out vō his army to assaile & fight againſt a certain part of the Persiā dominiō. And approching neare to the Riuer Halis (as I iudge) hee trailed and conueyed

The meaning of this place of Astyages his captiuity is declared more at large.

bewed ouer his armye by brigges built vppon the water: but as some of the Græcians affyrme, hee passed the ryuer by the means of Thales Milesi⁹ who deuised another way. For Cræsus standig at a bay, vncertayn what way to passe the water (forasmuch as the brygges which are now made for passage as then were none at al) Thales Milesius being then in the campe, inuented a meanes to chaũge the course of the water, and cause the ryuer that ranne on the righte side of the army to flow on left. Hee made therefore to bee dygged a mighty deepe trench or dytch, begynninge aboue the tentes, and procedinge in compas lyke a Mone on the backside of the host, whereinto the water hauing issue frõ the proper chanel, became so low and fleet, that the ryuer on both partes was passable, & easy to be waded.

The deuyse of Thales Milesius to passe the riuer.

Some holde opinion that the olde course of the riuer was hereby wholly altered and became drye, from whom I dissent. For by what meanes the regresse of Cræsus into Lydia could the armye haue retyred ouer. Cræsus hauing recouered the other syde of Halis came into a part of Cappadocia named Pteria, safely situated and neere adioyning to the city Synopis that lyeth to the sea Euxinum, where hauing encamped his whole power, hee spoyled, and foraged the mannours and ferme places of the Syrians, subduinge also and sacking the city Pteria. More ouer he vanquished many other cityes roũd about, casting out the Syrians that neuer offended hym: wherof Cyrus hauinge aduertisement gatheryng an armye of the myddle part of hys countrey, & came out to meete him, notwithstanding, first he sollicited the Iones to reuolt from Cræsus, which they refusing, hee marched on forward, and encamped agaynst the Lydians.

Cõpare with this place the apologi of Cyrus to the ambassadour of Ioma.

Where the Armyes beyng in viewe, the one Armye to the other, and hauinge geuen signes of defyaunce, they ioyned in force and cruell battayle, wherein many beynge slayne on eyther syde, and Nyght drawyng very nere, they

blew

blew the retrayte, the victory remayning on neyther part. But Crœsus laying for his excuse the small number of his men (as farre exceeded by Cyrus in multitude of Souldiours) the next day following (the Persians abstaining from battayle) he moued his campe and repayred backe to Sardis, in mynd to summon and call out the Ægiptians according to couenaunt, with whose king Amasis he had concluded a league before euer he attempted the Lacedæmonians, purposing besides to challenge the helpe of the Babilonians promised and auowed to him by league and composition. Not forgetting also to clayme the assistaunce of the Lacedæmonians, appoynting them a day to bee present at Sardis: that hauing made a generall assembly of all his power, and taken his ease that winter, he might immediatlye at the beginninge of the next springe lay charge to the kingdome of Persia by a new and fresh assault. Whilst hee leueled at this mark, he sent abroad heroldes to his league fellowes and friendes, with earnest requeste that the fifte moneth after they would come togeather, and mete at Sardis. Lykewyse the souldiers stipendary, which hee hyred, and conducted to ayde him agaynst the Persians, he dissemered and sent away: nothing doubtinge least Cyrus (with whom so short tyme before he had fought euen hand & without disuantage) should aduenture to come nere & approche to Sardis. In this sort reasoning the case and debating with himselfe yt fortuned that all the suburbes & places conterminate to the city were filled with aboundance of Snakes, and Adders: which the horse leauing their pasture & foode swallowed greedily and in moustruous sort eate vp and deuoured. Which Crœsus adiudging (as it was) to be a tokē on premonstration of some str[illegible] to come, sente to the Southsayers & Diuin[illegible]sses. The messengers þ went were ens[illegible]ē in þ sence, and signification of this [illegible] they neuer brought

A miracle forshewing the destruction of Sardis.

The meaning of the miracle.

brought newes therof to Cræsus, who before their returne to Sardis was taken captyne. The wyse men Telmisses declared vnto them, þ Cræsus should be set vppon with a forrayne army, which shoulde vanquish and subdue the towne borne and natural people of the countrey, alleaging that þ snake was the child of the earth, properly bred and ingendred of the ground, but the horse, an enemy, and a forrainer. This meanyng and exposition the Telmisses sent backe agayne to Cræsus but now captiue, altogeather ignorant of these thinges which befell vnto hym, and also to hys Citye Sardis.

Cyrus a certayned of the determination of Cræsus that presently after the conflict at Pteria hee was in purpose to disperse & scratter his army, thought it expedient in al hast possible to remoue hys host to Sardis, to intercept and preuent his ennemy, or euer he could assemble the Lydians agayne, which aduise he altogeather allowed, & put in practise, and spedely arryuing into Lydia with his power, was hymselfe a messenger unto Cræsus of his comming. Cræsus cast into a greate penstuenes, and anguish of mynd, to se himselfe so farre deceiued of his accompt: notwithstanding put the Lydians in array to battayle.

The Lydians couragious in battaile and expert in ridig.

At that tyme there was no nation in the worlde, neyther in value & might neyther in haughty courage & magnanimity equall and comparable to the Lydians, who commonly warred on horseback as most expert & nymble in ryding: weaponed with speares of a meruailous length.

The field wherin the fight was committed lyeth before the citye Sardis: through the which, both other ryuers haue a pleasaunt and delyghtsome course, and chiefly the famous ryuer Hellus, flowynge into the mayne streame called Hermus, which taking hys yssue and first head from the sacred Mountayne of the holye mother Dyndimena, ys caryed wholly into the Sea, not farre from the City Phocyas.

In this field Cyrus beholding the Lydians prepared to the battayle, and greatly dreading the prowesse and puissaunce of theyr horsemen, determined by the counsayle of Harpagus the Mede, to put in execution this straunge deuise. hauing gathered together all the Camelles that folowed the Army, and disburdened them of theyr loades of corne and vessels wherewith they wer charged, he caused certain mē to sit on them apparelled in a robe accustomably worne of of the Persian Horsemen. Whome in this sorte attyred hee gaue in charge to march in the forefronte of the battayle agaynst the horsemen of the Lydians. After these incontynently followed the footemen: and in the laste ranke were placed the horsemen, into whych order and aray hauing directed and contryued his Armie, he straightly commaūded them to spare none of the Lydians, but whomesoeuer they found to make resistaunce, him to dispatch and slay presently: Cræsus onely excepted, towards whome he warned that no violence should be shewed how peuersly soeuer he behaued himselfe.

A singuler deuise of Harpagus to vanquish the Lydian ryders.

This charge geuen, he caused his Camels to proceede forward agaynst the Lydian ryders, to this ende: for that a horse is very much afrayd of a Camell, and can neither away with the sight of him, nor abyde his smel. Which policy he founde out to defeate Cræsus of his greatest hope, whose chiefest confidēce he knew to be placed in the strēgth and virtue of his horsemen. A signe of battayle beyng geuē, and the armies comming to the close: the Lydian coursers what with the sight and sent of the camels, fledd backe and retyred violently: which clean discouraged Cręsus, and put him out of hope. But the Lydians nothing abashed therat as hauing learned the cause, alyghted spedily, and buckled with the Persians on foote, tyll at length manye fallyng on ether side, they were forced to flye and gard themselues with the walles of the city, beyng inuyroned by the Persiās with a siege: which siege Cræsus supposing to put of and

A horse very fearful of a camel.

delay

delay for a long time, sent other messengers from þ walles to his freyndes and confederates: hauinge by the first set downe and prefyned the fift moneth ensuinge for the tyme of their assembly. Contrariwise by these he requested and desyred mature and speedy ayde, beyng held at a baye, and inclosed within the walles and gates of hys citye. The messengers vndertoke a speedy course, as well to other nations as to the Lacedemonians his assured frendes.

A ãriefe discourse of a cõbat fought betweene the Argyues and Lacedæmonians for a piece of ground.

It fortuned that at the same tyme, there fell a strife and contention betwene the men of Sparta and Argos, about a certayne field called Thyrea, which grounde, albeit properly belonging to the Argyues, was vnlawfullye helde backe and retayned by the Spartans. For what land soeuer in the mayne bendeth and inclyneth toward the West, as farre as Malea is peculier and appertinent to the Argiues with the tytle also and dominion of certayne Illes, in the number wherof is reckoned Cythera. Therfore the people of Argos gathering an army for the recouerye of theire owne territory and freedome: they fel to condition for the matter to be tryed out by cõbatry of three hundred choise men on eyther syde consenting and agreeing that the right of the lande should follow the victorers.

Prouiding moreouer that both the armyes should forsake the field and retyre home: least beynge presente they might be moued to succour þ part that was most distressed The couenant ratifyed and confirmed betwene them, they departed each to theyr owne citye.

The partyes syngled out, and selected from both armyes, remaynyng behynd, gaue byter assault each to other, & continued the combate til such tyme as of fyre hundred, there were left but three men alyue the battayle beynge interupted and broken of by the nere approach and comming of the euening. The remaynẽtes were these. Two of the Argyues, Alcinor, and Chromius, who in manner of conquerours hastened their steps to Argos one of the Lacedæmonians

nians named Othryades who dispoyling the deade bodyes of the Argyues, caried their weapons to his tentes keping himselfe in his due order and array. The next day the cause beyng known, the people of both Cityes were present in ꝑ field laying equall clayme to the victory. The Argyues, for that the men on their syde escaped, and remaynynge aliue were more in number. The Lacedæmonians, for that the Argyues fled the field, and their men onely abode behynde, taking the spoyle of his slayne enemyes. Incontinently fallyng from sowre woordes to sad blowes, many were lost on both partes and the conquest atchieued by the Lacedæmonians. Since which time the people of Argos shauing their heads (wheras of necessity before time they nourished their hayre) made a law with a solemne and religious bowe, neuer to suffer their lockes to grow, or their women to weare gold before they had recouered the field of Thyrea. On the other side the Lacedæmonians decreed from that tyme forward to goe long headed contrary to their former vse & custome. But Othryades the onely suruiuour of 300. Spartans, moued with shame and greefe, that the rest of hys cõpany were banquished by the Argyues wᵗ his owne handes ended his owne lyfe in the field of Thyrea.

Whyle these thinges were fresh at Sparta, the Lydian herauld arryued to intreat ayde and helpe for Cræsus, whõ they hauing heard, thought meete without delay to assyste, and succoure him. Wherefore puttynge themselues in a readines and being at the point to take shipping to Sardis: there came another messenger with newes, that the wall & bulwarke of the Lydians was scald, and Cræsus himselfe takẽ alyue. Wherat the Lacedæmonians greatly greued esteeming themselues to haue suffered no small losse, altered the intent of their purposed voyage.

Furthermore the conquest and winning of Sardis, was in this sort.

Thevvynnig of the citye Sardis.

Cyrus hauing layne at a siege the space of 14. dayes, sent

coursers about his army, and propounded a great reward to him that first scaled ꝑ city wall, which beyng oftentimes in vayne enterpryzed by the whole armye: when the rest were quiet, a certain Mardane by name Hyræades, sought speedy meanes to ascend and clymbe the wall on that part which was naked and vndefended of the Lydians: neuer fearyng or suspecting least the citye should be taken on that side, which for the roughnesse and craggines therof was demed inuincible. In which syde onely Meles first kynge of Sardis had not lead hys bastard sonne Leo: The wise men of Telmisses holding opinion that vppon what part of the walles soeuer this Leo passed, they shoulde become inexpugnable, and not to be vanquished. Meles therfore by all partes of the citye walles wherby any daungerous assault mighte laye to the Towne, lead and trayned hys vnlawful sonne: omitting that syde only which lieth toward Tmolus, for that he thought it to be of power and strength sufficient agaynst the vyolent charge and counterpease of the enemy. From this part the Mardane Hyræades hauinge marked a Lydian descending the day before to recouer his helmet thither tombled downe, considered with hymselfe, and began to attempt the lyke. After whom followed other of the Persians, who consequently wer pursued by the rest in great routes and multitudes. By which meanes ꝑ citye Sardis was taken and sacked.

The cause why the walls of Sardis were inuincible.

Amids this distresse and extreame misery ther chaūced to Cræsus a verye rare and straunge miracle: hauinge a dumbe sonne of whom wee made mention before, hee toke greate care and wroughte all meanes possible, whyle hys kingdome flourished to recure his malladye, approuinge and trying aswell other thinges, as also the aduyse and sentence of the oracle. To whose demaund Pythia made this aunswere.

Thou

Thou vnaduysed Lydian King
what makes thee take such care
To yeeld vnto thy silent sonne
the freedome of his toung?
The gayne God wot is not so greate
thou mayst it wel forbeare:
The day drawes on when he shall speake,
for which thou nedes not long,

Now the walles beynge taken a certayne souldiour of ẏ Persians came vyolently towards Cræsus to haue done him to death, not supposing him to haue bene the king. Whom he perceyuinge, neuerthelesse regarded not the daunger making no difference whether hee perished by sword or otherwyse. The dumbe sonne seeyng the imminent perill of the King hys father, and fearynge his death, brake out in these wordes sayinge.

Cræsus his dumbe sonne spake to saue his father.

Hold thy handes (Good fellow) slay not king Cræsus. Which beyng the first wordes that euer he spake, hee had alwaies after the ready vse and practise of his toung. Thus Cræsus and hys city Sardis, after he had raygned 14. years and abiden so many dayes siege, fell into the hands and power of the Persians: hauing lost a great kingdome, accordyng to the voyce and sentence of the oracle, beyng in this sort apprehended, he was brought to king Cyrus, who causing his hands & feete to be clogged with great & waighty giues of yron, set him in ẏ midst of a woodpile, made for the nonce accõpanied ẇ 14. children of the Lydians: determinĩg to offer these first fruites to ẏ Gods ether for perfourmãce & accõplishment of some vow or for profe or tryall whether any of the Gods (vnto whose honor & seruice he vnderstode Cræsus to be greatly addicted) woulde saue & deliuer hĩ frõ ẏ fyre. These things are cõmonly spred & reported of Cyrus.

The oracle verifyed. Fol. 15.

In this most yrksome & lamentable case whiles ẏ kynge of ẏ Lydiãs stode on ẏ heape or pyle of fagots he bethought him

Cræsus acknowlegeth now the sentence of

Solon to true, that no man is perfyte happy that maye bee miserable.

hymselfe of the wordes and saying of Solon: who lead by the diuine instinct of some heauenly influence, had told hym before that in the number of the liuinge, there was no man so singular that might be named happy. Wherof beyng admonished in his mynd, and fetching from the bottom of his hart a deepe and streyning sigh, by report wept bitterly, & three sundrye tymes cryed out aloude vppon the name of Solon, which Cyrus hearing willed the interpreters to aske hym whom he called vppon. To whom Crœsus made no answeare at all, vntil such tyme as beynge compelled by constraynt, he sayd. I named him whom I had rather then al the wealth in the worlde, hee had lykewyse talked with all those who beynge placed in the byghest degree of honoure haue the chiefe gouernment of the kingdomes on Earth, which woordes for that hee vttered not halfe playnlye, and to the cleare and perfyt vnderstanding of those which were attentyue, and listened vnto hym, they vrged him a fresh to make a recytall therof agayne. At whose instant and importunate halinge beynge now constrayned to begynne his speech anew, he told them how a long tyme synce Solon an Athenian, arriued at his court: who beholding his infinite treasure & aboundance of wealth made verye light accompt thereof as a thinge of smal and base value, in so much that whatsoeuer he had spokē and pronounced of hym, the same in due measure had fallen out and comen to euent. Which thinges neuertheless, were not peculiarly spoken by hym but generally of the whole nation and company of men: and chiefly of those which please themselues here on earth in a pleasaunt dreame and singular cōtentment of happy blisse. Whyles Crœsus spake these thinges, and the fagottes had taken fyre on euery syde: Cyrus vnderstandynge by the expositers of the Lydian toung what he had said, was moued with compassion, knowinge himselfe also to bee but a man who was now in hand to frye another to death by fyre, that of late dayes was nothinge inferiour to himselfe in power

The vvisedom and merciful nature of Cyrus in yeldinge Crœsus pardō.

and

and prosperitie. And fearing vengeaunce for the same and consydering the instable course and fickle flower of mans affayres, commaunded with all diligence the fyre to be extinguished and Cræsus with the rest of his company to bee set free. But they stroue in vain the fyre hauing taken such vehement holde, that it seemed vnquencheable and not to bee ouercome. In this place the Lydians recounte that Cræsus knowing kyng Cyrus his minde to be chaunged & seeing euery man endeuoure to abate the rage and furie of the flame howbeit nothing at all profiting: he lyfted vp his voyce & cryed to Apollo for succour: that if euer any giftes offered by him had ben pleasaunt in his sight, he would acquite and deliuer him from this present daunger As he was pitifully shedding his teares in plainte and lamentation to the God, sodainly the skye being faire & the weather smoth and calme the daye was ouercaste and shadowed with the darke vale of dimme and duskie clouds, which breakynge out into maine showres cleane put out and quenched ỹ fire: Herby Cyrus perceiuing that Cræsus was a vertuous mã and reuerenced the Gods he saued him from the fyre: & demaunded him the question saying. Tell me now O Cræsus whose counsaile was it to inuade my country, and became of my friend myne enemy: Certes (quoth hee) O Kinge I haue done this to mine owne great losse and thy gayne the God of the Græcians inciting and leading me hereto, who was the cause that I warred agaynst thee. For no man is so franticke to desire warre rather then peace: when as in tyme of concorde the sonnes bury the fathers: but in warre the father carieth the sonne to hys graue. Howbeit it seemed good to the God to bringe these things to passe, which hauinge saide. Cyrus placed him by, and hadde hym in great honour and reuerence, and stedfastlye beholding him greatly wondred with the rest of his company. All which while Cræsus in a deepe muse and profound studye sat stil without speaking any worde.

Apollo by a shovvre of raine deliuered Cræsus from the fire.

A reason vvhy peace is more to be desired then vvarre.

But sodainly lifting vp his head and bewing the Persian souldiers spoyling and ryflyng the citye. Whether shall I speake my mynd (noble Cyrus sayde hee) and vtter that I thinke, or holde my peace at this present and say nothinge? But beyng lycenced to speake freely and without feare, he asked him saying. Wherin is al this company so busily cōuersaunt: or what seeke they to do? of a truth (quoth Cyrus) naught else but to pole, and dispoile the city, and make a hand of thy riches and treasure. To whom Crœsus answeryng: neyther do they waste my city mighty prince (sayd he) nor consume my goods, (for the righte of these thinges is no longer myne) but they are thy goods which they trayle and lugge aboute, and al this wealth pertayneth to thee: vpon which wordes the king adoylinge hymselfe vnewe Crœsus aside from the company, and demaunded of him what he thought meet to be done in this case. Who replyed saying. For asmuch as it hath pleased the Gods to make mee thy seruaūt. I hold it my duty whatsoeuer I shal perceiue more then thy selfe to make thee privy and a counsaile therto. The Persians (quoth he) are a croked generation, and of nature peruerse and stubburne: yet neuertheles, verye bare and beggerly, whom if in this sort thou securely permit to ryg and ransacke cityes, and recouer store & plentye of wealth, I feare me that as euery one groweth to greatest aboundaunce, hee will soonest slipp the coller, and become of a true subiect, a trayterous rebell. Wherefore yf thou wilt follow my counsayle do this. Place at euery gate of the city certayn of thy gard with precise commaundemēt that no goods be caryed out of the Citye, pretending of the tenth parte therof to make an oblation and sacrifice to Iupiter: which doing thou shalt neyther purchase their displeasure by takyng away the wealth: and themselues acknowleging the intent to bee good, wil easily condiscend, and bee pleased therwith.

This

This counsayle greatly lyked king Cyrus: wherfore hauinge in lyke sorte disposed and setled his Garde as Cræsus had warned him, to him selfe he speake in termes as followeth.

My good Cræsus, wheras thou art a kinge, and by nature framed both to do well and speake wysely, aske of me what seemeth thee good, and it shalbe geuen thee.

Cræsus seynge to what passe the oracle had brought him desireth leaue of Cyrus to chide with the deuil.

My soueraygne Lorde (quoth Cræsus) I shall esteeme my selfe hyghlye benefyted by your Grace, yf by your maiestyes leaue and sufferaunce I may sende these my letters to the Gods in Greece. Demaundinge whether it were lawful for him in this order to double with his freyndes. But Cyrus requesting to know the cause ỳ set him so farre out of fauour with Apollo: hee brake out, and rypt vp the matter from the begynning, declaryng vnto him the Oracles which were geuen, and chiefly hys offeryngs wherein he presumed to denounce warre agaynst Persia. After a large rehersal made as touching all these thinges, he returned to his former sute, requestyng the Kinge that it might be lawful for him to challenge the God for these matters, and cast them in his teeth. To whom Cyrus smylyng, sayd. Not this onely (O Cræsus) but what else soeuer shalbe gaunted to thee, and not at this tyme alone, but as oft as it shall lyke thee to make petition. Leaue obtayned) he forthwith dispatched certayne men of the Lydyans to Delphos, with charge, that laying the gyues at the entry of the temple, they shoulde question with Apollo yf hee were not ashamed to delude and beguyle Cræsus, with his fraudulent and deceitful Oracles: making him to assaulte the Persians in hope to vanquish the power of Cyrus, of which his hoped victory, these were the first fruites: commaunding them therw to shew him the manacles, with the which beyng first captiue, he had bene chayned. Moreouer to aske him, whether the Græcian Gods had a priuilege and-

and peculiar liberty, aboue the reſt to bee ingrate and vnthankful to their friendes. The Lydians arryued at Delphos, and declaryng theyr meſſuage, Pythia made them aunſweare on this maner. The neceſſary cuent of fatall deſtiny, it is vnpoſſible for the Gods themſelues to auoyd. Cræſus layeth the diſloyalty of the fift age before him, ꝑ is to ſay, of his great graũdfathers father: who beyng ſquyre of the body to ꝑ Heraclidans was induced by the fraud & deceypt of a woman to kill his Lorde, and was after inueſted with his dignity, which nothing appertayned to him.

Apollo his anſwere to Cræſus his accuſation.

Cræſus is puniſhed for the fact of Gyges that ſlue Candaules his mayſter.

Notwithſtandinge Apollo by al meanes endeuouringe to cauſe the fal of Sardis to light on the poſterity of Cræſus, not vpon himſelfe: for all this could not prolõg or alter the inchaungeable race of deſtenye: but diſpenſinge therewith as much as might be, in ſome part he requyted his curteſy by deferryng the battery and conqueſt of Sardis for terme of three yeares. It is meete therefore that Cræſus knowe, how his ſeat imperiall came three years later to ruine then was determined and appoincted by fatall neceſſity. Agayne it was no ſmall benefite that he ſaued him from frying at a ſtake, for as touthing the oracle he hath no cauſe to cõplain being forewarned by Apollo that furniſhinge an armye againſt Perſia he ſhould ouerturne and deſtroy a great Empyre. Of this sayinge if in caſe he had bene better aduyſed it was his part to haue enquyred of Apollo what empyre he meant, whether his owne gouernment, or the kingdome and principality of Cyrus. But the prophecy beyng neither ſufficiently pondered by himſelfe nor ſought to be diſcuſſed, if any thing happened otherwyſe then he would and wiſhed for: let him thanke hym ſelfe and not blame the God.

Now for that he aleageth beſydes the ſentence of Apollo as concerning the Mule: it was better ſayd by the God, then conſidered by him. For by the Mule was kyng Cyrus vnderſtode, whoſe parents were of dyuers nations, and his mother of a more noble progeny and lineage thẽ his father.

Applye to this place theoracle geuen fol. 15.

The

The one beyng a Mede, daughter to Astyages, kynge of ỹ Medes. The other a Persian, and in homage and subiection to the Medes, who beyng a man of base account, and beryc meane regard, neuertheleſſe crept into fauour, and wedded the daughter of his soueraygne liege.

The Lydians thus aunſweared by Pythia, made their ſpedy regreſſe to Sardis declaring to Cræſus what they had hearde. Wherby he came to conceiue that the blame reſted in his owne folly, and was vniuſtly and without cauſe imputed to Apollo. It ſuffyceth therfore to haue ſpoken this of the dominion and rule of Cræſus, and by what meanes hee firſt vanquiſhed & ſubdued Ionia. Furthermore beſides thoſe which before are mentioned: many other notable preſentes were offered by this kyng which are yet apparant, & to be ſeene in Greece. For at the Citye Thebs in Boætia there is a table of three feete all of Gold dedicated vnto Apollo Iſmenius. Tertayne young heighfers alſo wroughte of Gold, with ſundry pillers of the ſame kynde. Lykewyſe in the entrey and porch of the temple there is to be ſeene an huge cheyld of ſolide golde. All which were extant, and remayning euen vntil our age. Albeit, by length of tyme many were conſumed and brought to decay. As for the gyftes he beſtowed at Branchidæ (as farre as we can learne) they were nothinge inferiour to them in value which were ſent to Delphos. Notwithſtanding as wel thoſe which hee preſented at Delphos, as alſo the other that were geuen to the temple of Amphiaraus were of his owne proper and hereditary ſubſtaunce, the firſt fruites of his fathers poſſeſſions: as for the reſt which in lyke maner he conſecrated were of the wealth and ſubſtaunce of his enemy: who before Cræſus aſpyred to the crowne was of the ſecte and faction of Pantaleon. For this Pantaleon alſo had to father Halyattes and was brother to Cræſus but by ſundrye women, the mother of Cræſus beynge of Caria, the other of Ionia. no ſoner was Cræſus indued with the ſouerayngtye but hee toke his enemy ỹ conſtantly withſtode him, & drawing hym aſide

Pantaleõ Cræſus his brother by the fathers ſyde ſought to deſeat him of the kingdome

aſyde into a fullers ſhoppe, he bereft hym of his life: whoſe goods before hand vowed to the immortal Gods hee made conſecration of in thoſe places whereof wee ſpake before. And thus much as concerning his liberalitie and magnificency vſed toward the Gods.

Of the coũtrey of Lydia, a briefe narratiõ of ſuch things as therin are vvorthy memory

Halyattes his tombe in Lydia

Now as touching the countrey of Lydia, there is nothing therof recounted worthy admiration like as of other regions: ſaue that only out of the hyll Tmolus are digged ſmall peeces of gold in manner of grauel. There is alſo a monumente by them erected the ſtraungeſt that euer was heard or ſeene (onely excepted the maruaylous workes done by the Egyptians, and Babylonians) to witte, the tombe of Halyattes father to Cræſus. The foundation or grounde wherof is of mighty greate ſtone, the reſt of the ſepulcher of earth and mould caſt vp and heaped togeather in forme of a mount, finiſhed and brought to perfection by the toyle and payne of certayn day men, and hyred labourers, beyng holpen therin and aſſiſted by maydes of the countrey. In the toppe or higheſt part of the Tombe ther appeared in our dayes fyne limits or ſeuerall precinctes and borders declaryng by letters therin ingrauen how much euery one had wrought and done, wherby it was euident by meaſure takẽ that the greateſt part therof was built vp and framed by the labour and handyworke of the maides. For ẏ daughters of ẏ Lydiãs, are al proſtitute and common vntill ſuch tyme as by the vſe of their bodies they haue gayned and collected a dowry wherwith they be placed out, & geuen in maryage, which is at theire owne choyſe & arbitrement. The compaſſe of the ſepulcher was fiue furlonges and two acres about, the bredth 13. acres, nere vnto the which there paſſeth a mayne riuer, which the Lydians hold opinion to be perpetuall, named by them Gygæus, and thus much of the tombe. The lawes which the Lydians vſe are almoſt all one with the ſtatutes and ordinaunces of the Grecians ſaue that they ſet theyr virgins to open ſale and cauſe them

The maydes in Lydia get their owvne dowrye by continuall vvhoredome.

The lavves of the people of Lydia.

to

to kepe publique stewes and brothel houses. These first of all (to our knowledge) broughte in vse the coine of siluer and gold, instituting shops of mercery, and marchaundise, and setting vp Tauernes and victailinghouses. They challenge also to themselues the first inuention and deuyse of playes and games, which are iointly in vse and obseruation with the Grecians, alleaging that togeather, & at the same tyme they deuysed these thinges: and made a drauft and sequestration of theire countreimen whom the sente to inhabite and possesse a part & portion of Hetruria The meanes also and occasion they affyrme to haue bene these.

The first coyners of siluer & gold.

In the tyme of Atis sonne of kinge Manes there was a great scarsity and dearth of victayles, throughout ỹ whole land of Lydia. In the beginning wherof the Lydians sustained themselues by day laboure, and continual toyle, but after fyndinge the sampne to encrease, they sought other shiftes and deuysed meanes whereby to allay and diminish the greate distresse & intollerable rage of hungar. whereof arose the gallaunt deuise of playinge at Chesses: also dyce playing, tenise, and such lyke, which the Lydians clayme and vendicate as proper to themselues, obseruinge this order to delay and forget their hungar: one whole day they spent in play and gamig, neuer seeking after any meate, another (leauing of to dispoyt and recreate themselues) they made prouisiõ of foode for the maintenance of their bodies. In which maner they liued the space of eyghtene yeares.

A famine in Lydia continuing the space of 18 yeares.

Chesse play, dice, and tenise deuised by the Lydians.

But hauing no release of their miserye, and perceiuing the dearth & penury nothing at all to surcease: the king deuyded his people into two parts: one of the which he allotted to abyde and stay in their owne countrey, commaunding the other to abandon the lande. Ouer those that remayned stil in Lydia, & departed not the listes of their natiue countrey, the king himself held the chiefe rule and gouernmẽt: placing ouer the rest his sonne for their Lord and principal whom he called Terrhenus.

A colonye drawne & sente into Hetruria

Further-

Furthermore they vnto whom the lot fell to relinquish and leaue the region, held their way to Smyrna: where hauing built shippes such as were fytteſt and moſt conueniente for carryage: they toke the sea to seeke both seates and sustenaunce. Until such tyme as hauing passed manye nations, they came to the Vmbrians, wher founding and building vp cityes they made their abode, and dwel their to this day Changinge the name of Lydians, with the name of theyr kinges sonne whom they had for theyr prince and guide, beyng after called Tirrhenians.

The people Tyrrheni in Vmbria sprõg of the Lydians.

But sufficeth it vs to know that the Lydians were subdued and brought in subiection by the Persians. It resteth now that wee declare and expresse who that Cyrus was, which vanquished the power and subuerted the kyngdome of Cræsus. Consequently by what meanes the Persians atchieued the principality and rule of Asia, wherin I wil alleage that of which the Persians themselues are authors: who set downe vnto vs a playne and euident truth, not seeking by the vayne florysh and pompe of wordes to augment the noble and valiant actes of theyr famous kynge. Cyrus. Right wel knowing that al other historyans which make report of the same king are found to vary in three sundrye tales.

The genology of the kinges of Media from Deioces to Cyrus.

The Assyrians hauing held the dominion of Asia ỳ higher for terme of 520 yeares, the fyrſt that made insurrection and rebelled agaynſt them were the Medes, who behauing themselues manfullye and couragiouslye in the behalfe of their liberty shoke of the yoke of bondage, & deliuered themselues from the slauery and seruitude of their gouerners, whose example also other nations immediatly followed & attempted the like, in so much ỳ al the people of the mayne land became free, were ruled and gouerned by their owne lawes. Til at length they were made thral agayn by these meanes. Ther liued in ỳ countrey of the Medes, a man of rare & singular virtue named Deioces sonne of Phraortes:

Media held by the Assyrians.

The pollicy of of Deioces to get the kingdome of Media.

Who

who determining to atchieue ꝑ supremitie framed in his head this conceipte.

The Medes dwelling here and there, scattered by villages, Deioces in very good credite beforetyme began more strictly and seuerelye to obserue iustice, and follow equitye then earst he was accustomed: for that he saw the Medes vniuersally addicted to liberty and licentiousnes, and assuryng him selfe that iniury and wrong were flatly contrary and repugnant to right. The people that dwelt in the same village takinge diligent heede to his manners, appoynted hym a iudge to decide their controuersies. But hee (as hauing an eye to the seate royall and kingdome of the Medes kept the sincere rule of Justice and swarued not one ynche from lawe and equity. Which doing, besydes that he reaped no small prayse of his neyghbours and acquayntance, he had resort also and repayre to him by those that dwelt in other places, and in tyme welny frō all places of ꝑ realme, who moued with the good report, and fame of hys Justice, came in flockes, adhibiting Deioces for an arbitratour in theyr causes, hauinge bene foyled and put to the worst, by the false sentence and iniurious verdite of others, and admitting no man to the lyke office and dutye.

Nothing vvinneth credite so sonne as iustice and vpright dealyng.

When the numbers of his Clientes were encreased, knowing all causes to be iustly determined and takē vp by him Deioces perceauinge himselfe to bee the onely man for the whole countrey, precisely refused ether to abyde any longer there where earst he was wont to administer iustice, or at all to intermedle and deale with anye causes, alleagynge ꝑ it was smally to hys profite to spend whole dayes in determination and arbitrement of other mens causes, omitting the care of his owne household, and priuate affayres.

Wherfore robbery spoyle, vyolence, and all kynde of villany beyng now more freely and with greater impunity in euery place committed then euer before: the Medes assemblyng a general counsayle, begā to deliberate and consult

as

as touching the state and condition of their common weale. Where (as I am brought to thinke) the friends and familiars of Deioces consideratlye and of set purpose, spake in this sence. It cannot be (say they) that in this corruption & lewdnes of manners we should long enioy and abide in our countrey. Goe to then let vs appoynt and ordayne ouer vs a kinge, that our laude may bee gouerned by good lawes: wherby it may be free for euery man quietly to dispose of hys owne affayres and haue no cause to feare lest by the abhomination and outrage of wicked and pernicious maners we be cast out and dispossessed of our owne seats. By which woordes the Medes indured to couch & submit themselues to a kyng: they began to consider whom they might elette and chose for the soueraygne lord of their libertye. Which there doubt the name & remembrance of Deioces, straight wayes cut of, who by general consent and one voyce of the whole multitude was named and approued kynge. And beyng aduaunced to the chiefest dignity, he cõmaunded forthwith a pallace to be erected and built vp seemly for the maiesty and magnificent estate of a prince. Moreouer ỳ choyse should be made of stronge and likelie men for the gard and preseruation of his body. Which the people of the Medes (willing to gratify him by their prone and ready obediẽce) immediatly performed raysing a mighty and sumptuous court notably fenced and garnished for his safe abode: situated also in ỳ part of the countrey which he best fancyed, leauing it free and at his owne liberty to select and picke out of the whole countrey of ỳ Medes such as he thought meete for the defence and care of hys health. Deioces in full authority and power of a kyng compelled them also to founde a city, which beyng by them accordingly furnished & fortifyed, they might haue ỳ lesse regard of their smal & homely cotages, which thinge the people willingly agreeynge to he enuyroned and fensed in a citye with stronge and mighty walles, which is now called Ecbatana, where one wall

The buildinge of the famous city Ecbatana.

bounded

boundeth vpon an other in such manner that the onely compasse of the one cleane encloseth and wholly conteyneth the other euery one in lyke maner exceedinge each other in height.

Whereunto the nature of the place gaue no small aduauntage, as haueinge his reise and rearynge towardes the pitch of a hyll. How bee it, farre more greate was the helpe of art and industry of man, hauing wrought seuen seueral closurs and countermures nere adioyning the one to the other. In the last circuit wherof was the pallace of the king togeather with the treasure of the city. The scope & compasse of the last and greatest incloseth welny as much, space or more as the wall of Athens. The batlement of the first wall is coloured with whyte: the seconde with blacke, the third with redde, the fourth also with blew: or skye coloured, the fyft with yellow, the two last beyng coped with battlementes, the one of siluer the other of gylt. The pallace of the king beyng (as we haue heard) strengthned and corroborated with defence and munition, he commaunded the rest of the people to dwell all yde on euerye part rounde aboute prouiding moreouer that no mã at any time should haue accesse or entraunce to his person but that all thinges should be done by messages to and fro: in so much, that the king seldome or neuer came vnder view or sight to any. Aboue this, it was held neyther seemely nor lawful for any man to laugh or spit in presence of the prince or anye other. These thinges are therefore practised and obserued by the Medes: that those which wer his equalles before of approued courage and valiancy: might not haue any cause by seyng hym to be greeued at his dignity, and consequentlye to brew treasõ against his persõ: but cõtrarily being abridged of his sight & cõpany ẏ might come into opinion ẏ the king was no part of his people, but a mã singled & sequestred frõ ẏ rest of the multitude. Herew Deiocos hauinge garnished and set forth his maiesty, & in perfyte manner autorized, & setled

The reason why no man might haue accesse to the king of the Medes.

setled himselfe in his empyre, he ministred iustice w̄ great rygor and seuerity. They which were in plea & controuersye one with an other put their causes in wrytinge, and by a messenger sent them in to the king, which whē he had determined he subscribed his iudgement, and sent them back agayne, executing iustice on this manner.

In other thinges he held another order, yf happily he had intelligēce of any that had done wrōg or iniury toan other, sending for him he put him to a payne accoryng to the measure of his offence: to which end he had dispersed diuers espyalles to pye and watch throughout the whole Realme. Thus the whole nation of the Medes fell to the rule & gouernment of Deioces, wherof himselfe was the only principal. Appertinent to the tytle and seate of the Medes are thus many seuerall peoples. The Busans, Paratacenians, Struchates, Arizantyns, Budyans, Magians. All which were vnder the soueraignty of the Medes. After ꝑ decease of Deioces, whose raygne continued the terme of 53. yeares his sonne Phraortes tooke vppon him the gouernmente.

The seuerall countries of Media are these 6.

Deioces raigned 53 yeares.

Phraortes the 2. King.

The Persians made subiect to the Medes by Phraortes: restored to their liberty by Cyrus.

Who not content to be kynge of the Medes alone, moued warre vppon the Persians, and made them subiect to the power of Media, and hauing the rule and dominion of both nations the people of the which were mighty and valyaunt he subdued also Asia, inuadynge dyuers other countryes, now one and then another, tyll at length hee came to geue assault to the Assyrians, I meane those that whylom were chiefe of all the rest, but at that instant renounced and forsaken of all theire Subiectes by rebellion. Neuertheless of themselues in very good estate. Agaynst whom Phraortes vnder taking a voiage the 22. yerre of his raygne, was slayne in battel and the most parte of his armye put to the swoord.

Phraortes slayne by the Assyrians the 22 yeare of his raygne.

Cyaxares 3.

After whose death Cyaxares hys sonne and Nephew to Deioces came to the crowne, who hadde the name to be of greater prowesse and might in warre then any of his auncestors

ceſſors. Wherfore he diſtinguiſhed into bandes & troupes the people of Aſia, and fyrſt of all arranged his army into an order of Spearemen: horſemen and bowmen, whereas before all were confuſed and out of aray. This is hee who warred with the Lydians, at ſuch time as the day was turned into night: and who hauinge purchaſed the fauour of all Aſia that lyeth about the ryuer Halis, muſtered a power of men agaynſt the citye Ninus, aſwell to take reuenge of his fathers death as to banquiſh and deſtroy the citye.

The day turned into night

But in the meane tyme whyle hee foyled the Aſſyrians in the field, and held them at bay within the citye, hee was of a ſodaine incountered with an huge army of the Scythians lead and guided by Madyis their kinge, ſucceſſor to his father Protothias. Who hauinge driuen the Symmerians out of Europe brake from thence into Aſia, and beynge in queſt and perſute of thoſe whom they had flighted in battel came into Media.

The diſtaūce betweene ỳ two riuers Mæotis & Phaſis euē vnto the countreye of Colchis is 30. dayes iorney for a light footman: but betwene Colchis, & the land of the Medes the way is ſhort, & the trauell eaſye, one onely region lying betwene them, which is the countrey of the people called Saſpires: which after wee haue paſſed, the next ſtepp is into Media. Notwithſtāding the Scythiās toke not this courſe but fetcht a compaſſe about another waye, towardes the vpper regions leauing the mount Caucaſus on their ryght hand. The Medes entring battell with the Scithians, were by them vanquiſhed, and loſt the tytle and ſuperiority of all Aſia. Wherfore the Scythiās ſurpriſing ỳ dominiō of Aſia, went from thence the next way into Ægipt, but arryuinge in Siria Palæſtina they were met by Pſammitichus Prince of the Ægyptians by whoſe gentle intreaty and greate rewardes they were ſtayed from goyng anye further, wherefore retyring backe agayne after they were come to ỳ citye Aſcalon in Syria, many of them paſſed by quietly, without

offer of damage or iniury, howbeit some grouping behynd rifled the chappel of Venus Vrania, beyng of greatest standing and antiquity, amonges all the temples that were euer erected to that Goddesse: for the Pallace of Venus in Cyprus toke original of this, as the Cyprians themselues testify. The temple also extant at Cythera was built by ꝑ Phœnicians, which were a progeny and offspring of the Syrians. But the Goddesse moued with wrath agaynst those that wrought the spoile and pillage of her temple, punished both themselues and all those which came of them with the feminine sicknes. Which thing the Scythians also graunt: who are easily brought to confesse that the cause was such, and none other why they are tainted and infected with this disease. Neither is it hard for those that trauayle into Scythia, with their owne eyes to behold them, which are thus diseased, whom the Scythians call Enareas, that is, execrable and accursed. Asia therfore was held by this people 28. yeares, for which tyme proudly and iniuriously exercysing gouernment they made waste and hauocke of al. For beside the ordinary pension of tribute, they exacted so much of euery one seuerally as their pleasure was to rate them at. Wherwith also hardly satisfied they committed spoyle and robberye throughout all the countrey. Wherfore Cyaxares and his people the Medes, intertaining the most part of them with sumptuous feastes, and all sortes of delicious and dayntye fare: watching their time when the Scythians were ouerladen with drinke, they set vppon them and slue them. By which meanes recouerynge the empyre with all that they had before, they toke also the citye Nynus. The which in what sort it was by them taken, and howe they brought vnder their rule all the Assyrias, saue only Babylon, it shall elsewhere be declared.

The most auncient temple of Venus.

Asia held by the Scythians 28. yeares.

Cyaxares raigned 40. yeares. Astyages 4. vn-

Nowe when as Cyaxares had raygned 40. yeares and reclaymed the kyngdome from the Scythians, he ended his life, & Astyages hys sone ruled in his stede: of whose loynes

issued

issued a goodly gentlewoman named Mandâne: whom hyr father on a night dreamed to haue let her vyne in so great aboundãce, ẏ to it filled the whole citye, and couered Asia w a maine floud. The meaning wherof after he had learned of the Magi (who had skil to lay opẽ & interprete dreames) attepted with exceeding feare, hee resolued to marye his daughter (beyng now of ripe yeares) to none of the noble bloud of ẏ Medes which might seeme worthy of her persõ: but to a certayne Persian named Cambyses, whõ he knew to be of a good house and of nature remisse and quiet. Albeit with him selfe in farre lesse accompt then a meane mã of the Medes. The same yeare he had placed his daughter with Cambyses, hee saw another vision no lesse straunge then the former: wherin ther seemed vnto hym out of the wombe of his daughter to grow a vyne that ouerspread & shadowed all Asia, and hauing knowledge what it meant, immediatly sent for his daughter from Persia, where shee abode: to whom beyng greate with childe, and neere the tyme of her deliuery, hee assygned a strayght and diligent watch, in full purpose to destroy that whatsoeuer shee had brought forth into the world: beynge geuen him to vnderstand by the wyse Magi, the interpretors of dreames, that the yssue of his daughter should raygne in hys steed.

der vvhose raygne is conteyned the famous story of Cyrus.

The 2. dreame of Astyages concerning his daughter.

Which thing Astyages carefully noting, presently at the byrth of Cyrus, sent for Harpagus his most familiar and faythfull counsayler, and the onely solicitor and dealer in al his affayres. To whom hee sayde on this manner: My good and trusty seruaunt Harpagus, I straightlye warne thee not to neglect ẏ charge I shal lay vpon thee, nor in any wyse to delay the speedye dispatch and accomplishment of the same. Beware thou dost not deceiue me, and take hede, least reposing thy trust in other to do it for thee, thou bee a cause vnto thy selfe of grieuous reuenge.

Take this litle bratte of my daughter Mandâne, and,

tary it home with thee to thyne house, and slay it: which done, take order also by some secrete meanes to see it buryed: to whom hee answered. Most noble Prince, your maiesty at no time enioyned ought to Harpagus that he scorned to doe, and shall hee from henceforth neglect your hestes? Be it your will and pleasure, I shall do it: it is my dutye & deuoyre to perfourme it.

Which hauing sayd, the young infant was deliuered into hys handes in a rych and coastlye mantle whom hee receyuing departed home to his own house the teares trickling downe his cheekes for sorrow. Whether beyng comen hee opened to his wyfe all the wordes that had passed betwene himselfe and the king, who began to demaund him in these wordes. And what then my lord are you mynded to do? Certes (quoth he) albeit I am commaunded by Astyages: yet whyle I liue wil I neuer be brought to commit so detestable a villany: be he neuer so madd, and tenne hundred times more enraged then he is at this present, both for that this poore seely hyat is of myne owne kyndred and allyance, and then because Astiages himselfe is now olde and without issue of a man child. After whose whose death if by fortune his daughter should aspyre to ẏ crowne (whose sonne I am charged to bereaue of his life) what else could I hope for but the most cruel and miserable death that coulde bee deuysed? Neuertheless, for myne owne saketyes sake, I hold it necessarye this childe shoulde dye, yet not by anye of myne, but by some of the kinges owne seruauntes. Hys talke ended, forthwith he sent a messenger to ẏ heardman of Astyages whom he knew most cõueniently to be resident in such pastors and hils as were haunted and frequented wᵗ wyld beastes. The heard mannes name was Mitradates: whose mate in bedde and fellow in seruice was a poore laye woman named in the Greeke toung Cyno, which signifyeth a Bytch: in the Median lauguage Spaco, Spaca, in the commõ vse of their speech being the right name for a bitch

The

The pastours where hee grased his cattell were boyderyng to the foote or bottom of a desert mountayne, lying to the North syde of Ecbatana, and to the Euxine sea: al that coast of the land of Media which tendeth towardes the people Saspires, beinge very hygh & full of hils and forestes, but the rest much more low and playne. The heardman receyuing the messuage, and repayring to the house of Harpagus after he was comen thither, he began to salute hym in these wordes. Gentle syria (quoth he) it is the kinges wil you take this litle infante and laye hym in the most wilde and desert place of the woods where he may sooneste bee deuoured. Which wordes his maiesty cõmaunded me to say vnto you, with this greeting moreouer, that if in case thou make not speedy dispatch of it, but by some meanes saue it and kepe it aliue, thyselfe in sted therof shalt dye the death. Which thing also that it might be done without deceipt, he gaue me in precyse charge with myne owne eyes to behold the child dead, with which wordes the poore soule toke the babe, and returned the same way hee came to his base and simple cottage. Now it fortuned that all that day his wife laye in traueile of childbyrth, and (as the Gods would haue it) in the meane space whyle her husband went to the city, was deliuered of a sonne: beyng very sollicitous and careful one for another: Mitradates for ꝑ safe deliuerye of his wife Cyno for the good successe of hyr husband, who besides custome was sent for by Harpagus. Beyng returned home, & with great ioy receaued of his sorrowful wyfe, she curyously demaunded of hym what the cause might be, that in such post hast he was summoned by Harpagus to come to the city. To whom he sayde (my deare wyfe) at my comming to the city I both heard and saw that which I would to God I had neuer seene, nor it had bene done by our Lordes and maysters. All ꝑ house of Harpagus resounding with teares and yellyng with most pitifull outcryes and lamentation. Wherinto after I was entered all agast & astonied for fear

Harpagus deliuereth the child to the kinges neate heard to lay out in the desert.

I beheld a comly younge chyld lying in the middes of the house quaking and cryng wrapped in a rich mantel of gold and diuerse colours, whom Harpagus (hauing espyed me) commaunded me to take by and by, and cast it out in the mayne forrest for a pray and spoyle to the sauage and rauenous beastes: addynge moreouer ỳ. Astyages charged me so to do, with great threats and menacinges if I should do otherwyse. The child I toke and haue brought with mee supposing it to belong to some one of the court: for that I would neuer haue thoughte it to haue bene of the kinges owne bloud. Notwithstanding I maruayled much to see that so rychly arayed with gold and sumptuous attyre: as also what it might meane that Harpagus and all his family so bitterly wayled in extreame woe and heauines. Now in the way I was certayned of all the matter by a seruaũt that brought me out of the city, and deliuered the child into my handes: who told me it was the sonne of Mandane, our kinges daughter, begotten of Cambyses sonne of Cyrus, and that Astyages commaunded it should bee slayne: and this is he. Wherwithall he vnfolden the mantle & shewed the child to his wyfe. The selye woman beholding the young babe to be fayre and beautiful and of body large and well proportioned, fell downe on her knees, and bathinge her husbandes feete wt her lukewarme teares she besought him in no wyse to imbrue his handes in the bloud of an infant so goodly and well fauoured. Who alleaging that it could not be otherwyse, because that Harpagus would send his seruauntes to see it dead, and that himselfe should bee miserably tormented to death. The woman which by thys tyme had set abroach a new deuise begã a fresh to counsaile hym saying. If there be no remedye but needes thou must lay it out: yet heare me once agayne & follow my counsayle how thou mayst craftely dispense with the kings commaũdement and saue the childe. This day haue I brought forth a young infant which was stil borne and dead in ỳ wombe.

Take

Take yt therfore and laying it out in the desert: let vs kepe and fostre this in the steed, so shall it neither be knowne ẏ thou hast disobayed the king, and our selues shall gayne the heauenly toy of so goodly an infant. By this meanes (my good husband) both our dead chyld cast out in this kynglye vesture shall enioy a royall and princely sepulcher: and this poore seely innocent that is assygned to dye shall be preserued and kept aliue. Which deuyse fytted the neatheardes humoure so wel that without any longer deliberation, hee put it in practise. Wherfore giuinge to his wyfe the childe which he was mynded to haue slayne, his owne natte that was still borne gallantly decked in the others aray, he toke and layd out in a most wilde and wast mountayne. Which done the 3. day after he had cast it forth (leauyng another to ouersee the neat) he posted him to the city to the house and mansiõ place of Harpagus, geuing him to vnderstande that the child, was dead, and that for more assurance he might beholde it wher he lay: who sending with him certaine of his seruauntes in whom he reposinge greatest affyaunce willed them to take view thereof, who fyndyng it to be so (as they thought) in steede of Mendanes sonne toke the heardmãs child, and buryed it. Now the other yong nat ẏ was after called Cyrus was brought vp and cherished by ẏ graziers wyfe who not withstanding, as yet did not call hym Cyrus, but by some other name. The child arryuing to the age of tenne yeares, deseryed his progeny, and opened hymselfe by this deed, and sportyng in a village where the heard grased, and beynge at sporte and playe with his equalles, hee chaunsed by the other children his playfellowes to be chosē kynge.

Mitradates moued by his wyfe laid out a dead child of his owne in steed of Cyrus.

Cyrus brought vp by the graziers wyfe.

The boy incontinentlye limittynge to euerye one hys proper charge, toke vppon him lyke a younge Prince in dede, ordaining straycht some of them to builde houses, and others to garde hys Bodye, and to attende vppon hys

Cyrus deseryeth his progeni and causeth himselfe to be knowen.

his person, one for the steward of his court, another for his legate and ambassadour to forreine countries: lastly such a one as might controll and oversee the rest: byndyng every man with a severall dutye. Among this company of litle wagges ther used to play a young boy the sonne of Artembares, a man of great calling and principal respect among the Medes, whō Cyrus for that he refused to obay his authority, and do as hee bade hym, caused the other boyes to take and lay hold on, which they doing, he beat him spightfully & without measure. The boy taking it heavily to be thus abused, was no soner escaped from them, but he rāne home crying to the city where his father dwelled and complayned of the wrong & violence done to hym by Cyrus: albeit not callig him Cyrus (for as yet he had not that name) but the sonne of Astyages heardman. Artembares transported with choller, in a rage toke his sonne by the hande, and lead him to the kynge, where declarynge the intollerable misusage of hys child, opened his coate & shewed hys shoulders, sayng. Is it meete (O kyng) that we be thus abused by the wretched brat of thy heardmā? Astyages willing to gratifye Artembares and do him honour by revenging his sonnes quarel, caused the heardmas boy to be sent for: who beyng come, Astyages castyng towardes hym a sterne and frowning loke, began in this wyse: why syrra (quoth hee) you litle punion, is it for so base a brat as thy selfe, borne of a beggerly vassall, to scourge and whip in such sort a childe sprong of a noble house, whose father is one of the peeres and chiefe men of my realme? The boy beholdyng the king with a bold and stedfast countenaunce aunswered thus.

Cyrus his bold answeare to Astiages.

Why my Lord (quoth he) that which I haue done I haue done by iustice, for our towne boyes, in whose crew this was, appoynting me their king, as the meetest of them all to beare rule, this fellow would not obay me, and thought scorne to do as I bad him: for which cause according to hys

due

due deſert I ſharply puniſhed him, and if I for ſo doyng be worthy to be beaten, here I am do with me what thou wilt. Whyles the boy ſpake theſe wordes, Aſtyages his hart began to riſe: for he ſeemd to himſelf to acknowledge the countenaunce of the boy, callynge to mynde the forme and ſignes of his face, beſydes, his ſtately and liberal geſture: the terme alſo of his yeares hit ſo pat with the time of his caſting out, that he verily thought hym to be his yong nephewe. Wherat ſomewhat aſtonied he remained ſilent for a ſpace, & hardly at the length returning to himſelfe (being deſirus to ſend away Artembares, to the end he might talke alone with the heardman) he ſpake thus. My meanyng is O Artembares (quoth he) in ſuch ſort to deale in this matter that you ſhall thinke your ſelfe ſatiſfyed, and your ſonne haue no cauſe to complayne. With which wordes Artembares taking hys humble leaue of the king, Cyrus was lead into an inner parlour. Aſtyages beyng now alone with the heardman, began to parle with hym where he had the boy, or how he came by hym. Who thinking it beſt to ſtand to hys tacklinge affirmed ſtoutly that he was his own ſonne, and that his mother was liuing with hym at home at his houſe. To whom the king caſtyng an angry ſmyle: Certes (quoth hee) good fellow thou art not thyne owne freynd to runne wilfullye into the byers, and to be cauſe vnto thy ſelfe of a terrible death: and preſently making a ſigne to hys gard to lay hold on him they toke him in purpoſe to haue lead hym awaye. But the miſerable neatheard oppreſſed with extremity and diuē to ſo nere a ſtrayght, reſolued with hymſelfe abandonyng all fayned allegations to ſeeke refuge by confeſſynge the truth: wherfore openyng the whole matter from the firſt head and begynning, he fell downe on his knees, and humblye craued pardon of the kyng. Aſtyages hearyng hym without gloſe or colour to ſpeake as it was, made light of his fault and let him goe, ſending certaine of his court for Harpagus againſt whom hys ſtomacke was inflamed with greate wrath and indig-

indignation, to whom appearing in presence hee spake as followeth. Tell me Harpagus in truth (quoth he) by what death didst thou murder ẏ childe that I gaue vnto thee begotten & borne of my daughter Mandane: who seeing Mitradates the heardman present, thought it not best to dissemble and conceale the matter by fayning, least he were taken vp for triping and convicted of a lye: but framing this answere: he sayd. My soueraigne lord and King, after I had receiued the Infant at your graces hand, I cast in my head the best way & fittest meanes to obey and fulfill your will: and that in such sorte also, that auoydinge your Maiesties displeasure, I might neyther be a minister of bloudshed to your princely selfe, nor to your noble daughter. For which consideration I wrought thus. Sendinge for this heardman grasier of your maiesties Neat, I gaue into his handes the new borne brat, with a weighty and precise cõmaundement from your gratious highnesse to put him to death: and in so saying I spake no more then truth, for so much as your pleasure was it should be so. In this sort I committed vnto him the babe with an earnest and carefull charge to lay it out in the desert chases of the wilde and inhabitable rockes & mountaines, adding a hundred thousãd threats of the most cruell and pestilent death in the worlde if in case he should let, or in ẏ least point refuse to perfourme it with diligence. Which done by him and the infant beyng dead, of my most assured and trusty seruauntes I sent some to behold the child hauing nowe expyred and breathed forth hys last blast who fynding it cold, and without sence, layd it in the earth and buryed it. This standes the case O king and by this death the child perished. Now as touching this discourse of Harpagus his talke was directed and grounded on a flat and sincere truth.

Harpagus examined about Cyrus.

But Astyages makinge no semblaunce of anger of that which had happened, began and told hym fyrst of the heard

mans

mans confession proceedinge orderlye with the rest, till at length he came to say thus. For that the childe liueth and by the benefyte of fortune and fauour of the Gods hath escaped death I greatly reioyce as beyng disquieted with no smal anguish and torment of conscience to consider the villany and wicked treeson wrought agaynst yt, and beyng often challenged by my daughter, for the priuy murder and concealed death of hyr child, I was not a litle gauled and afflicted in thought. But in that fortune hath turned all to the best: send me hether thy sonne to bee a playfellow and companion to my litle nephew, and see thou come thy selfe backe agayne and accompany me at supper. For the truth is I am in purpose to do sacrifyce to the Gods immortall for the safe recouery of the child, to whom the honour and chiefe prayse of this gracious and fortunate happe doth especially belong.

Harpagus hearynge this, dyd hys humble reuerence to the kinge, exceedynge ioyous at the fauourable yssue and good euent of his fault, and not a litle glad besydes that as a fellow and companion of the kynges mirth and comfort he was inuyted to supper. Wherefore departing home he no sooner entred within the doores but with all speede he caused his sonne to be sought out, whom beyng of the age of 13. yeares he sent to the court willyng hym to do whatsoeuer he was commaunded by the kynge. Hymselfe as one ready to leape out of hys skynne for ioy, with mery countenaunce and smyling cheere declared to hys wyfe imediatly the whole course and tenour of hys happye successe. Hys sonne arryued at the kyngs pallace: Astyages incontinently slew, and cutting and dismembryinge him into small peeces: part therof hee commaunded to bee rosted, and other part sodden: both excellently wel seasoned and relished, to be kept in a readines. At supper time þ guestes beynge gathered togeather, and amonges them Harpagus the kyng hymselfe with the rest were serued with messes of mutton

Harpagus his sonne slayne & dressed in a barket.

where-

wherewith the borde was generally spred, saue only Harpagus, before whom were set the partes of his torne and mangled childe, except the head, the handes, and the feete, which were seuerally kept and set asyde in a basket.

Harpagus feeding of his owne childe.

Of these lamentable deintyes, after Astyages iudging hys guest to haue well fedde, hee demaunded hym the question how he lyked hys chere: who hauinge auouched hymselfe greatly delighted therewith as the sweetest and most delicat meate that euer he tasted: certayne appoynted for the nonce drew nere with the basket conteyning the head, handes, and feete, who willing hym to open it, and choose of those things which were in it what liked him best. he discouered ẏ maũd and beheld the residue of his murthered childe: wherewith somewhat abashed, yet patiently kept him selfe from open outrage. Now Astyages askyng hym whether he knew ẏ head of that beast, of whose flesh he had fed so freshlye, hee made him answere, yea, & stood contented with that, whatsoeuer his maiesty should do at any tyme. Immediatly he arose from the table and taking the remnauntes of his vnfortunate and wretched bratt, framed his steps towardes hys owne house, in mynd (as I iudge) to interre and burye the remnauntes of that accursed and boucherlye acte. On this manner did king Astyages take reuenge of his faythful and beloued seruaunt Harpagus. After which entringe into deliberation of Cyrus, hee called for the wyse men named Magi, by whose meanes he came to knowledge of hys dreame, to whom after they were come he moued a questiõ about the true construing and exposition of hys vision, who yeeldyng the same answeare that they dyd before, that it behoued the boy if he were liuing to raigne and be kyng. Astyages tooke immediatlye theyr talke by the end, and goinge forward: Of a truthe (quoth hee) it is most certayne that the Chylde is liuinge, and fareth very well. And when as in the Countrye where hee was brought vppe, the children

Cyrus by the counsayle of the vvisemen vvas senthome to his parentes

of

of his owne village in way of pastime had made him a king loke what they do that are kynges indeede, the selfee same in like maner did hee. For appoynting his wayghters, his porters, his messengers to goe to and froe with other such like duryes and offices, hee bare himselfe amonges them lyke a young prince.

Now tel me therfore you that haue skill, what thinke you of this? If the chyld liue (say they) and haue already borne rule and that not aduysedly or of premeditate purpose but by chaunce & destinye. Be of good courage then (O king) wee warrant you hee hath taken his leaue and shal rule no more. For some of our prophecies, sothsayinges, and coniectures come to small effect: & as meere phantasies, and vole dreames proue very light and fall to nothing. Surely (quoth the king) and I thinke no lesse beynge of this opinion also that for asmuch as hee hath once bene named & held for a kyng, my dreame hath his end, and that wee haue no more need to feare him anye longer. Neuertheless I leaue it to your wysedome carefullye to cõsider what may befall, and geue me such counsayl and aduyse as may be safest both for the maintenaunce of my scepter and for the cõtinuaunce of your owne estates, to whom they aunswered. It is greatly to be wished and desyred of vs (O mightye Prince) that thy kyngdome perpetually indure, for otherwyse if it should descend or be translated to this boy, which is a Persian what could wee loke for that are Medes and aliens, then to be held and kept vnder in bondage and slauery. Whereas on the other syde vnder thy gouernment (whose natural subiectes we holde an accompt ourselues) wee are in maner princes ouer them, and with thy selfe in great credite and honor. By how much ỹ rather we ought to haue diligent respecte of thy prosperous raygne, and at this tyme also to aduertise and warne thee if wee sawe, or were priuye to oughte that might bee preiudiciall to thy royall person, but for as much as the vision is comen to so

slender

slender proofe, that in euent it seemeth a tryfle, both our selues are in good hope, and wil your grace also not to dispayre, but to sende home the childe into Persia, to his parentes: wherat Astyages greatly reioysing, calling for Cyrus sayd vnto him: My sonne, albeit heretofore by meanes of a fond & frinolous vision, I did thee iniury: yet by thyne owne good fortune and happie desteny, thou art kept aliue. Now therefore ioyfully get thee home to the Persian: with those whom I haue appoynted to be thy guydes, wher thou shalt fynde a father not like to the heardman Mitradates, and a mother much better then thy nourse Cyno. With which wordes he toke his leaue of hym and sent hym away.

Cyrus receiued of his parentes.

When they were come to the house of Cambyses, Cyrus was receiued of his parentes, who hauing knowledge that he was their sonne, kyssed and embraced hym a myllion of tymes, holding themselues the most happy and fortunate people in the world, for the sodayne and vnhoped recouery of their sweete sonne, whom they neuer thoughte to haue seene alyue. And curiously demaunding of him how, and by what meanes he escaped, he made them answeare, that til this tyme he neuer knew: beyng altogeather ignorant of hys kyndred & lineage, addyng moreouer ỳ for ought he knew he was the very naturall and lawful child of Astyages his heardmã, saue that onely in the way he had intelligẽce of his whole misfortune & straũge hap by those which were geuen him of Astyages for his safe cõduct into Persia. He declared therfore in what sort he was nourished, & kept vp by the field mans wyfe, whom in al his talke he greatly praysed and commended, in so much ỳ alwayes at one ende of hys tale was his swete and dearly beloued Cyno: which name his parents hearing, to the end ỳ deliuerance of their sonne might seeme more straunge & miraculous, they blazed abroad ỳ Cyrus was brought vp & cherished of a bitch: wher of consequently sprang and arose a fayned tale.

The cause of the fable that Cyrus was said to be brought vp of a Bytch.

Cyrus growing in yeares and approaching nere to mãs

estate

estate, waxed of all equals the most valiant and hardye, & in passinge fauour & goodwill with al men, whō Harpagus oft tymes urged by sundry gyftes and presentes to take reuenge of his graundfather Astyages. For seynge that by himselfe beynge a priuate man ther was no waye to repay the iniury done him by the king (Cyrus beyng now at ripe and mature age) he thought good to make him, who had all one cause to haue all one quarell. Furthermore, hee wrought this, at what tyme Astyages through the peuishnes of age dealt very cruelly, and lyke a tyraunte with the Medes. Harpagus clawing fauour, and insinuatynge himselfe with the Peeres of the realme, perswaded thē to depryue Astyages of the supreme dignity, and make choyse of Cyrus for their high and soueraigne Prince. And seing his pretended treason pretily well to fadge & goe forward, willyng to make Cyrus of counsayle (which thing for that all the wayes into Persia were intercluded & garded by watch and warde, was hard to be done) he came in mynd of thys conceipt: hauing finely and cunningly mawen out the garbrdge of an hare, he conueied into her belly a letter wherin was set forth and declared hys whole mynd: which togeather with the hare and nets deliuerynge to an huntsman, one of hys owne houshold seruauntes, whom he especiallye trusted, he sent into Persia, geuig him in charge to deliuer it into Cyrus hys owne handes, and to request hym to cutt vp the hare secretely by hymselfe and without company. The fellow faythfully executing his maysters will, toke þ hare to Cyrus, who opening her belly found the letter enclosed, which he vnfolded and read in these termes.

Harpagus conuayghed a letter to Cyrus in the belly of an hare.

Thou sonne of Cambyses (whom no doubte the Gods tender and regard, for otherwyse thou haddest neuer mounted to so great estate) take vengeance now of Astyages, the seeker of thy vtter spoyle and destruction.
For by his desire thou haddest dyed the death, but by þ fauour of the Gods & by means of me, thou remaynest alyue.

The letter.

All

All the course of which thy tragicall and vnhappye fortune I doubt not but thou knowest of olde: as also the villanye and execrable wickednes done to mee by Astyages, in that my selfe refusinge to kil the gaue the ouer into the handes of his neathearde.

Now therfore if thou wilt listē to me, the whole kingdome of the Medes shall be subiect to thy power. Seke first of al to allure the myndes of the Persians to slippe choller, and rebell, which done put thy selfe in voyage agaynst the Medes, in full hope and assurance to enioy the crowne. For be it my selfe or any other of the nobles of Media whom ꝑ king shall assygne to come forth agaynst thee and geue the battell, wee haue all geuen handes with one consent to rebate the power of the Medes, and ioyninge auncientes to march vnder one banner, to the vtter ouerthrowe and depriuation of that cruell and malicious tyraunt. The account is cast, the reckning made, and nothinge wantinge, but that which we earnestly wish for, and shortlye for, thy quicke and speedy arriual'. The letter read and perused, Cyrus cast with him self what sleight or art he might now vse to induce and moue the Persians to sedition and finding one not altogeather vnfyt for his purpose, hee determined to make tryall therof, indytinge a letter in such wordes as hee thought best, after this he summoned a generall concourse and meeting of the Persians, wher opening the letter he signifyed to them that Astyages had appointed him lieuetenaunt or principall of Persia. For which cause you Persians (sayd he) I will and commaunde you, to resort hether euery man furnished and prouided of his hooke or bill, which charge geuen he brake vp the assembly.

The deuyce of lying to moue the Persians to rebellion.

Now it is meete wee knowe that many sorts of people are contayned vnder the generall name of Persians. Certayne wherof Cyrus calling togeather intysed them to rebell, which were such that of them all the rest depended.

The names of the people be these.

The

The Arteatians, Persians, Pasargadians, Meraphians, Masians: of which number the Pasargadians are the most noble and renowmed: amonges whom is the stocke and familye of the Achæmenides, out of the which the kinges of Persia are alwayes chosen and elected. There be also other Persians beside these, as the Parthelians, Derusians, Germanians, addicted to the trade of tillage and manurynge the ground. Other also that haue principall regard of grasinge and feedyng cattel, to wit, the Dayans, Mardians, Drophicians, Sagartians. All which ready prest with their sicles & hedging billes, Cyrus toke and lead into a field of 18. or 20 furlonges exceedyngly ouergrowen and pestered with bushes, which in one dayes space they cleane cut vp and caried away. Wherfore the next day following hee commaunded them to be present agayne euery man handsomly and well arayed. Himselfe in the meane season gatherynge togeather whole heards of goats, sheepe and oxen, all that his father had, hee slew them to make prouision of a sumptuous and magnificent banquet wherwith to feast and entertayne the whole host and company of the Persians. The next day insuing when (as Cyrus had commaunded) the Persians were assembled and comen togeather, he caused them to sit downe in a great and large field, where as mery as crickets, they fell freshly to those chats which in great plenty and aboundance were set before them. At after dynner Cyrus demaũded of them whether of the two they rather wished, the labour past, or the pleasure present. To whom they replyed that there was no comparison or equality betweene them: for as no payne and misery was absent from the one: so no pleasure and felicity was wanting to ỹ other. Which their answeare Cyrus takyng hold of presentlye went forwarde saying. My frendes and countriemen of Persia, euen so it fareth with you, and at such choyse and electiõ you now stand. For geuing your consent to obay and follow me: both these and many other infinite cõmodityes shal redound vnto you,

without the toyllsome yoke of seruitude and slauerye, but refusing my counsayle, a whole sea of miseryes do dayly threaten you, not vnlyke the toyle and wretchednesse that yester day you abode. Be ruled then by me and attaine your freedome, for both I my selfe am prouyded by deuyne lotte and appoyntment of the Gods, by whose meanes you should enter into this paradise of blessednesse, and you in nothinge (especially in martial courage) were euer accompted inferiour to the Medes. What resteth thē but that in defyance to Astyages and the tytle of the Medes, you cast of the yoke of seruitude, and become free.

The Persians long since moued with disdayne to see thē-
The Persians rebell. selues ouertopped and kept vnder by the Medes: hauing ꝓ opoꝛtunity of a captayne, with handes and feete (as they say) vowed themselues to obay Cyrus, and recouer their liberty. These thinges sounding in the eares of Astyages: Cyrus by a purseuant was cyted vp to appeare at ꝓ court: whom he returned backe agayne with this answeare, that his meaninge was to come verye spedily and somewhat to sone for his purpose. At which newes Astyages imediatlye prepared a power of the Medes, ouer whō in an ill howꝛ he placed Harpagus generall, not mynding the iniurye hee had done vnto hym. The army prepared, and the Medes & Persians meeting in the field: they which were not priuye to the purpose of Harpagus, began to fight and bicker with the ennemy: the rest without offer of violence ioyning with them. Other there were, that with small resistaunce turned their backes to the Persians and fled amayne.

Harpagus leading the army of the Medes ioyneth his vvhole powꝛer vvith Cyrus against Astyages.

The hoste of Astyages beynge in this wyse dispersed and shronke in the wetting, newes was broughte thereof to the king, who in a greate heate of choller and outrage, menacing Cyrus sayd. Let the traytour bee assured hee shall not thus escape. How be it, first of all apprehending the wyse men Magi, by whose counsayle hee was brought to let Cyrus depart, he hanged them vp euery man, not leauing one

Astyages hangeth the vvise men for counsayling him to let Cyrus goe.

alyue.

aliue. After this he put in armour the reſt of the Medes, ẏ were in the city both young and old: with whom beyng preſent in the fielde. After that for a whyle he had abidden the might and power of the Perſians, he was driuen to flie, and in the flyght was taken alyue, with the loſſe and perdition of hys whole army. Ouer whom beyng now captiue, Harpagus his counſaylour greatlye inſulted, with open ſcoffes and reproachful tauntes, omittyng nothing ẏ might gaule and greeue him to the verye hart: laying in his teeth the ſupper wherin he hadde cauſed hym to feede of his ſonnes fleſh. For which cauſe hee had now made him of a kynge a vaſſal. Why then (quoth Aſtyages) doſt thou now challēge the dead of Cyrus to thy ſelfe, who alleaginge on the other ſide that it was his deede and done by hym, for that Cyrus was moued thervnto by his letters. Aſtyages aunſweared that of all men he held hym moſt voyd of wit and goodwill to his countrey. The one, for that hauing power to be king hymſelfe, he had yelded it ouer to an other: the other in that for malice of one ſupper he had brought his owne countrey into perpetuall thraldome. For had it bene neceſſarye to haue put ouer the kingdome from hymſelfe to an other, it had bene much better to haue choſen a Mede then a Perſiā wheras now the Medes being nothing giltye of that fact, were become of rulers, ſlaues, and ẏ Perſians that hetherto had liued in bondage were now come to be lordes themſelues.

Aſtyages taken captiue

On this manner king Aſtyages hauinge the ſpace of 35. yeares borne rule in Media: was depryued of his ſeate: by whoſe cruelty and ſore dealing the Medes came in ſubiection to the Perſians after they had held the ſupremiſye of all Aſia aboue the floud Halis an hundred twenty eight years, ſauinge the tyme that the Scithians obtayned the empyre. Afterwardes the Medes repenting themſelues of that they had done, reuolted from Darius, but beyng ouercome in battayle, they were agayne perforce driuen to obedience.

Aſtyages raygned 35. yeares.

The Persians by whose meanes Cyrus vanquished his graundfather Astyages, hauing the chiefe rule and dominion of Asia. Cyrus doinge no violence to Astyages, kepte him in his house to the houre of his death. Such therfore was the byrth and education of Cyrus, & the meanes wherby he atchieued the kyngdome: who not longe after tryumphed ouer kyng Cræsus his professed enemy, of whom wee spake before: by which his victory he wan the ful title & possession of all Asia.

Furthermore the rytes and customes which the Persiãs vse I fynd to be these. First for ymages, temples, & aulters, they neuer build any, and accompt it great follye and madnes in those that do builde them. For this cause as I iudge they think not the Gods to come of the progeny and lineage of men, as the Grætians doe. Wherfore making choyse of the highest and most lofty hyls of the coũtrey on the toppes of them they do sacrifyce vnto Iupiter by which name they vnderstand the whole cope and vaute of heauen, geuing also lyke honor and reuerence to the Sunne, the Moone, the Earth the Fyre, the Water, and the Wyndes: imputing to these alone a deuyne nature and deity, which from the beginnig they haue had in honour. Notwithstãding in course of time they began to buckle and pray to Vrania: which maner they drew from the Assyrians and Arabians. Venus of the Assyrians is called Militta, in Arabia Alitta, by the Persians Metra. The ceremonies ordayned by them to bee kept and obserued in time of sacrifice are these. They neyther set vp any aulter, or kyndle anye fyre at all, omittinge also to lay or tast of the sacrifyce before the immolation. Pypes, Wyters, saltcakes, they neuer vse. But as euerye one is purposed to make oblation to the heauenly powers, so leadyng his host or sacrifyce into a fayre and cleane place, hee humbleth himselfe in prayer to some one of the Gods hauing his head decked with a nightcap vsuallye worne of the women of Persia, bounde about for the most parte, and

enui-

enuyzoned with mirtle. Beyng alwayes prouided that the party which maketh the offeryng hold it not lawful to pray foz hymselfe only oz to make supplication foz any priuate oz peculiar commodity of his owne, but vniuersallye foz the whole realme and multitude of the Persians, and chiefly foz the king. The sacrifycer hymselfe being a part and parcell of the whole number: so that in praying foz all others hee prayeth foz himselfe. This also: cutting and hewing ꝑ hallowed beast into small and slender peeces, they incontinently boyld it: which done makinge diligent inquisition foz the softest and smoothest grasse they can find, and especially trifolly oz three leaued grasse, they spred thereon the sodden flesh, ouer which a Magician palpeth out a songe of the beginning & childhod of ꝑ Gods, which hey accompt a most forceable and valerous incantation. Without this Magician: They hold no sacrifice lawful oz rightly perfourmed. After this the sacrifycer taketh the flesh, and applyeth it to what vse it seemeth him good. Of all the dayes in ꝑ yeare they obserue with greatest ioy and solemnitye theyr byrth day. Wherin, then at other tymes, they vse larger dyete with greater plentye and aboundaunce of meate: in so much that the richer and wealthier sorte set whole oxen, camels, horses, and asses vppon the borde, prepared and rosted in a fornace. Such as are of meaner ability and substance celebrate their natiuity w beastes of lesse quantity. Litle meat sufficeth them: the greatest part of theyr prouision consistig in choise chats and iunkettinge dishes. And those not verye tothsome and daynty. Hereof it commeth that the Persians obiect to the Grecians their short meales & quicke dinners, for that (say they) they haue nothing pleasaunt, dilicate, oz worth eatyng, whereby they may be allured to sitte longe at meate. Which if they hadde (no doubt) they would quatt theyr Stomakes to the full and seeldome oz neuer arise hungrye.

The celebration of their birth day in Persia.

Moreouer the Persians generally are verye much geuen to wyne. Beyng notwithstanding forbidden by the law to per-
The regard of good maners
breake or vomite in company, or to make water wher they may be seene, which maner and custome they kepe as yet.
Commonly when they haue tipled so long they see a peece
The maner of their consultation.
of the deuil, they by and by fall into question and consultation of graue and serious matters: and loke what is agreed vpon among their cuppes the same thenext day following is propounded by the host of the house where the Senate was held: and if in lyke manner they allow and thinke well of it beyng sober, they vse it, if otherwyse, they refuse it. On the other side what soeuer in time of sobriety hath bene determined by them, the selfe same they ruminate and run ouer a fresh, beyng wel moistned with wine.

If they meete one an other in the way it is no hard matter to know whether they be equalles or superiours ech to other. For beyng of like reputation they kysse each other on the mouth. If the one be somewhat the others superiour, after a more modest and bashfull fashion they kisse on the cheekes. If much more set by and of farre greater regard the base and vnnoble falleth flat on the earth in honour and reuerence to the other. Behauinge themselues with all dutifull demeanour and curteous vsage towardes them, which are nexte dwellers, and neyghbours vnto them.

In the second degree imbracing and making much of those who dwell nere also and border vppon their neighboures, and so consequently the nerer euery one is in place to them the greater he is in friendship and familiarity, esteeming themselues of all men the best.

To those which are furthest seperate and distoyned from them in distaunce of place they disdayne to shewe the least poynt of ciuility, in ful accompt that of al men liuing there is none lyke vnto them selues in any thinge, and as euerye man hath nerest propinquity to them in place and neighboure

bourhod so they deeme hym to excell others in vertue and good liuing, making least accompt of those that dwell furthest of and most of themselues.

Furthermore in the tyme of the Medes empyre, certayn familyes exercised mutuall gouernment, that is, were rulers ouer some and ruled by others, for the Medes generally weare rulers and chiefly ouer those that dwelt next them: who in like sort had the ouersight of such as bordered vpon them: to whom also in order was permitted the rule and moderation of others. Like to this manner of gouernment was the loue and familaritye that was also of the Persians, alwayes louinge those best that were their neerest neighbours. Of all countryes in the world ꝑ Persians are most delighted with forrayne and outlandish maners: wherfore leauing their owne countrey vesture, they put themselues in Medish attyre, deeming it better & more seemly then their owne, wearyng vpon their hands a kynd of placard or stomacher vsed of the Ægyptians. Moreouer they are drawen with all kynd of pleasure & delight which they can either inuent thẽselues or learne of other: learning of the Grecians to be in loue wᵗ beautiful boyes. They wed many virgines, & woo more cõcubynes. In the next place to strenght & valiaunt courage, they make most of him ꝑ hath most childrẽ, whõ annually ꝑ kĩg indueth wᵗ a great reward as though he had atchined some notable act. Their childrẽ from 5. yere old til they come to 20. they trayne & bringe vp in 3 principal things in ryding, in shoting, & speaking truth The child neuer cõmeth into the fathers sight before he be 5 yeare old, but is brought vp priuily among the company of women, to the end ꝑ if the child dye before he aspyre to that age the father may conceaue no griefe or sorrow for ꝑ same. Which custome truly I greatly cõmend: as also this ꝑ it be not lawfull for the king for one offence to bereaue a man of hys lyfe: nor for any of ꝑ Persians to practise cruelty vpõ his family beĩg moued therto by one only transgressiõ

But wreathing vppon the cause if by good aduysemente he founde more and greater faultes committed then duties perfourmed: then to geue the bridle to hys anger & worke hys wil. Besides they are in opinion in þ countrey, þno mã at anye tyme slew his owne father: but that the child so doing vppon examination and tryal had of his byrth is awaies found to be a bastard and changling.

Thinkinge it a thinge vnpossible that the naturall childe should euer aduenture to brew the destruction of his owne and lawfull syre. Whatsoeuer is dishonest to do that also they esteeme vnseemly to speake: But of all thinges they accompt it most abhominable to lye: and next to that to bee much in debt: both for many other respectes, and chiefly because they thinke it skarse possible for him that oweth much not to dissemble and lye much, if any one be infected with leprosie, or otherwyse distained with vncleannes of the body, he may not come within the citye, or vse the company of any Persian, alleaging that for offence and transgression agaynst þ same they were punished and attaynted with such diseases. And if happily it befall a straunger or forreyner to be taken with such like sickenesse, they banish and expell him the countrey: for the same reason also chasing and skaringe all Pigeons and doues out of the circuite and compasse of theyr region. It is open blasphamy with the same people, (not onely repugnant to good maners and ciuility) to pisse or spitte into anye brooke or riuer, likewyse to wash his handes therein, or any such lyke, wherof the water may conceaue any maner lylth or corruption: verye deuoutlye and with great religion, yelding worship & honour to þ floods & riuers. This also is peculiet to þ Persiãs, which not marked by them, is knowẽ of vs, þ all the wordes in theyr language which cõsist of 4 or more sillables do commonly end in one letter: which letter the Dores cal San the Iones Sigma. And if we loke more narrowlye into theire speech, and note that wel we shal fynd not onely some but all thenames

of

of the Persians to haue their termination and endinge alyke which for ỳ I know it assuredly I am not afraid to auouch it constantly, being in halfe a doubt in like sort to awarrant & beare out the truth of those things which the same people are sayd to obserue about the dead bodyes of their countrimen, whom (as the rumor is) they neuer bnryed or intumulate before such tyme as either by dogges or foules of the aire, they are drawen and haled about. Which thinges that their wisemen doe, whom they call Magi, I dare vndoubtedly affyrme, because they manifestly do them. The Persians therfore inrowling and wrapping ỳ dead body in wax they afterwardes interrupt and lay it in the graue. The Magi do much dissent and differ from other men: beyng also vnlyke and diuerse in their customes from the priestes of Aegipt. For the Aegyptian Priestes refuse to defyle and pollute themselues with the slaughter of any creature, sauing of those which they sacrifyce to the Gods. But ỳ Persian Magi are not squemish or dainty to imbrew their hãds in the blood of any liuing thing what soeuer, onely excepted a man or a dogge esteeming it in maner of a conquest to be noted for a common kyller and destroyer of Ants, Serpentes, byrdes, wormes and such lyke, wherin they greatly glory. Sufficeth it now of the Persian fashions and order of liuing to haue spoken hetherto, ekstones making recourse to that from the which we haue somwhat digressed.

The people of Ionia & Æolia hearyng ỳ Lydians with so smal endeuour and welny without blowes to be conquered by the Persians put in ambassage to Cyrus certayne of the chiefe peares of either coũtrey offring to stãd at ỳ same cõditiõs to hym as they did before tyme to Cræsus. To whose suite & humble petition Cyrus made answeare by this similitude or apology. A certayn fisher (quoth he) beholding in the sea great plenty of fysshe began to play very pleasũtly on his pype supposing ỳ at the sweete sound of his harmony ỳ fish would haue leaped out to the land: but frustrate of his hope, in a great heathe cast his nets into ỳ sea & inclo[illegible] g a greate

The people of Greece offer themselues to Cyrus to do homage.

a geate number drew to shore where seyng them leape and play vpon the dry ground: May now (quoth he) you daūce to late, seyng þ when I pyped before, you refused to come. Which speech he vsed for that hauing before tyme disdayned his gentle offer beyng sollicited by him to reuolt from Cræsus to the Persians: Now when they sawe the worlde chaunged, & the euent of thinges not answearable to their expectation, they made offer of their seruice, and signifyed themselues ready prest to do hys commaundements: wherfore moued with displeasure agaynst them with this briefe answeare he sent thē away. The people of Ionia hearyng this, repayred euery one to their owne citys, to fortify and make strong their walles. Hauinge before by a generall counsayle or Synode assembled themselues in Panionium where they all mett sauing the Milesians whom Cyrus receyued into fauour, vnder the same condition as he had taken the Lydians, to the rest of the Ionians it seemed best by common consent to send legates into Sparta, aswel to certify the Lacedæmonians of their present estate as to craue & implore their assistance. The people of Ionia vnto whō the temple of Panionium doth belong, haue their places of residence and abode so pleasaunt and delectable, that what for the excellent temperature and myldnesse of the ayre and deuyne benefyte and commodity of the mountaynes, there is no people in all Greece comparable vnto them. For neither the hygher region nor the lower, neither þ East cōmeth, nor þ west approacheth any thing nere to þ excellency therof, þ one beyng for þ most part very coulde or to much ouergone w̄ water: þ other (that is to say þ higher coast) burnt vp & pestered w̄ heat, and dust. The lāguage vsed in Ionia is not all one, but reduced and brought to 4 sundry propertyes & formes of speech Myletus þ chiefe city amongs thē, bounding to the south, & after þ Myrus & Pryene situated in Caria vse all one tonig. But þ cities in Lydia (to witt) Ephesus, Colophō, Lebedus, Teos, Clazomenæ, Phocæa: albeit they agree not in speach w̄ the places forenamed, yet be-

tweene

tweene themselues they speake alike. The residue which are three: two are Iles, Samus & Chios: one in the mayne called Erythræ, doe differ much in phrase and manner of wordes. Chios & Erithræ iumping in one, the other which is Samus challenging vnto it selfe a diuerse & straūge form of language from the rest: wherbyit is euident, that theyr speach is qualifyed by 4 sundrye differences.

Of these people were the MILESIANS who vnder coloure and pretence of feare came to league and couenant with Cyrus. As for those cityes that were incompassed by the sea, they had lesse cause to feare & more to liue in greater security then the rest. Both for þ the Phænecians were not yet tributory to the seat of Persia, and the Persians thēselues were vnaccustomed to sea battels & vsed no shippes. The same for no other cause then that they knew the Græcians to be weake and mightles, and of all the rest, the Ionians to be of least power and smallest valure, withdrew & alienated themselues from the other cityes in Ionia. For as much as setting Athens aside there was noe citye of principal fame in all that coast. So þ both other regions there inhabitaunt, and also the Athenians flatly renounced to bee called Ionians many of them beynge ashamed of the name. wheras cōtrariwyse the 12 cities are not a litle proud therof greatly vaunting themselues vnder the tytle of Ionians wherefore hauinge once called them selues Panionoi, they built also a temple, inytling it after their owne name Panionium, decreeyng and consenting neuer to admitte any other to the society and felowship of the same. Neyther was ther any very desyrous to be made partakers therof sauing the Smyrneans. The lyke thing happened to the Dorienses that inhabite Pentapolis which before was called Heyapolis, who by the generall decree and ordinaunce of the rest, are not suffred to inioy the libertyes of the palace Triopium.

The difference of speach in Ionia.

Excluding therfore certayne of theire owne natyue people for

For the violation and breach of a law or priuilege belonging to the temple. For in the games of Appollo Triopius certayne three footed stooles beynge appoynted for hym that wan the price (which neuertheles it was not lawful to cary out of the temple, but in the same place to make dedication therof to the god) one Agasicles of Halicarnassus attayning the victorye strayned curtsye with the law, and taking away the stole with him caryed it home to his owne howse: For which deed ꝑ 5 other cityes, Lyndus, Ialissus, Cameirus, Cos, and Cindus. sequestred Halicarnassus beyng the sixt from the right and freedome of the temple: leuying a mulcte or peine vppon the whole citye, for the bold enterprise of their valerous champyon Agasicles howbeit the Ionians seeme vppon good ground and iust consideratiõ to haue parted their countrey into 12 cityes refusing to amplify and augment the number beyng iust so maney partes of Peloponnesus, wherin that tyme they dwelt, euen as now also the Acheans, who drawe and expelled the Ionesout of theyr proper seat are iustlye deuyded into so many partes. The first and principall whyrof is named Pallena: after whiche are recounted Aegyræ and Aagæ perpetually washed and moystned with the pleasaunt streame of the riuer Crathis which is also called Italicus. In the next place are reputed the cityes Bura and Helice, whether ꝑ Ionians discomfited in battayle by the Achœans fledde for succoure, next vnto Helice are these Aegion with the people called Rhypes, also the Patrenses, Pharenses, and the city Olenus, by the which scowreth the swift and maine riuer Pyrus. Last of al Dyma and the Trytæenses that dwell in the middle tracte of the region. These are the 12 seuerall and distinct parcels of Achæa: which afore tyme were held and possessed by the Ionians, who for the same cause onlye, and none other kept the number of twelue Citys, without desyre to multiplye or increase the same. Whom precipuallye notwithstandinge and aboue others to call Ionians yt were

Great

great madnes, since the people Abantes also are of the proper lineage and naturall stocke of Ionia, which neuertheles haue estranged themselues from the name of Iones. Lykewyse the Minyans intermedled and mingled with the Orchomenians, the Cadmæans, Dryopians Phocenses, Molossians, Arcadyans, Pelasgians, Dores, Epidaurians, & many other nations confused and ioyned one with another. Of which number they that went out of the court or castell of Athens named Prytanêum and reputed themselues the noblest and most principal of the Iones (at what tyme, being singled from the whole multitude of the Athenians they went to dwel in an other prouince) had with them no wiues of their owne: in steed whereof they vsed certayne women of Caria, whose parentes they had before tyme slayne. By reason of which slaughter ỹ dames of Caria, toke a solemne vow (which they likewyse caused their daughters diligẽtly to obserue) neuer to sit at meate with theyr husbandes, nor cal them by their own names. For that hauing cruelly murthered their fathers, their first husbandes, & their sonnes: they had also haled thẽ poore widowes much agaynst their willes, to their vnchast and fylthy couches.

All which thinges were done at the city Miletus in Ionia.

Furthermore the kinges of Ionia and such as weare aduaunced to the sumpreme regiment of the countreye: were partly of Lysia comen of the lyne of Glaucus sonne of Hippolochus, and partly selected and chosen out of the Citye Pylus, drawing theyr progeny from Codrus sonne of Melanthus. Notwithstanding the name and tytle of the Ionians, they most willingly holde and embrace, of whom wee spake before: and in very deede are naturally so: how beit not they onely, but all the rest which comming of the Athenians kepe and solemnize the festiuall dayes called Apaturia, are subiect to the selfe same name. Which custome of celebration, is vniuersally held and obserued of all besydes

the

the Ephesians and Colophonians, who by means of a murder committed, are prohibited and restrayned therefro. Now it is meete we know that Panyonium is a certayne holy and religious place in Mycale inclyninge to ẏ North dedicated by the whole countrey of Ionia to Neptune, syrnamed Heliconius. Mycale is a promontory or high place lyinge in the firme lande towardes the sea, the waste syde wherof pertayneth to the ysle Samus. To this mountayne the people called Iones assemble and gather togeather, to perfourme the ceremonies of immolation and sacrifyce, which they call by the name of the place Panionia. It is to be noted also, not onely in the solemnity of Ionia, but in the feastes & religious dayes of al the Grætians, how like vnto the name of the Persians they end all in a letter.

Of the cityes of Aeolia

We haue heard then of the cityes of Ionia, what & how many in number they are, it followeth, that wee speake of those that are in Æolia whichare these Cumæ, which is also called Phryconis, Larissæ, Newalle, Teuus, Cylla, Notium Ægyroessa, Ægæa, Myrina. Crynia. And these eleuē were the auncient cityes of Æolia. Hereunto was added in in tyme past Smyrna, a city belonging to this regiō, which now hangeth as it were betwene the Ionians and Æolians, and is reckned for part of neither. Otherwyse (as we see) both the nations had bene equall in the number of cityes. All the townes of Æolia are spred in the mayne in power and dominion going beyond the Iones but in the temperate calmnesse of the ayre comming farre behynde them. The occasion & meanes wherby they lost Smyrna was this. Hauing entertained the Colophonians dryuen from their coūtrey by ciuil tumult and sedition: the people of Ionia bearyng grudge and malice towardes them, lay in diligente wayght to surpryse and take their city. Which thinge they did at such tyme as the Smyrneans were busied in the solemnising of Bacchus festiuall, which they vsually kept wout the city. The Iones therfore when euerye one went out

The losse of Smyrna.

stale

stale priuely into the city, and shuttinge the gates held possession by vyolence. Which thinge beyng knowen and spedy helpe yelded from al partes of Aeolia, they fel to condition ẏ restoring to the Smyrneans all their necessaryes and mouable goods, yt shoulde bee lawful for them to hold the city in peace: wherunto the contrary part hauing geuen theire consent it was agreed by the eleuen cityes of Aeolia to deuyde the rest betwene thē, eueryone making choyse of their owne citizens. Such therfore and so many in number are ẏ cityes of the maine, excepting those that inhabite Ida, which are not referred to the former accompt.

This also: Lesbos is impeopled with fyue sea Cityes planted in ylandes: hauing once also possessed the sixte called Arisba, with the Methymneans, seduced and withdrew from the rest, as alied to themselues in kyndred and lyneage.

There was also a citye founded in Tenedos, and an other in the place called the hundred Iles. Now the people of Lesbos and Tenedos with the rest of the Græcians inuyroned by the sea, had no cause to bee dismayed or troubled. But the other cityes of the land determined to take such part as the Iones did and to follow them. Wherefore the ambassadours of both nations in short space landing at Sparta: they chose one Pythermus a Phocæan to be the mouth of ẏ rest, and to reueale their suite to the Lacedæmonians, who at ẏ fame of the ambassadours arryuall flockinge together in greate heapes, Pythermus stoode forth & in many wordes moued the Lacædemonians to imploy their ayd & assistance to succour the rest: but they geuing litle eare to his talke wt out purpose to moue one foote in the behalfe of Ionia sente them away. Pythermus and his company in this wise repulsed, made speedy returne to Ionia. Howbeit the Lacedemonians desyrous to vnderstand the successe of Cyrus, and the Græcians sent forth a bragandyne or shippe of espyall to prye and listen how all thinges wente.

Who

Who beyng sodaynlye driuen to shore at Phocæa spyed one Lacrines the stoutest champyon in the rout of Sardis, wher king Cyrus made his abode to geue hym to witt from the Lacædemonians that he should not endamage or abuse the Grecians any way vnder payne of theyr heaupe wrath and displeasure.

Cyrus hearyng the bold message of Lacrines, demaunded of certayne Grecians that stode about him, what maner of fellowes the Spartans were, and how manye in number, which after he vnderstode he made hym this answeare.

Verily (my friend sayde he) I neuer stode in awe or feare of those which in the middest theyr citye haue a boyde place wherby mutuall othes, fayned vowes, and protestations, they defraude & coosine each other: whom if the Gods spare me life I wil one day cause to leaue of the regarde of other mens miseryes and bewayle theire owne. Which wordes were vttered by Cyrus in mockage and derision to all the Grecians, for hauing such wyde and waste marketplaces, for open sale and marchaundise. For the Persians neyther haue any such place for exchaūge and chapmandry, neyther are troubled at any tyme with buyinge or selling.

After this leauing the rule and gouernment of Sardis to one Tabalus a Persian: and hauing in like maner geuē one Pactyas a man of the countrey of Lydia in charge with the goods of Crœsus, and the rest of the Lydians accompanied with Crœsus, he toke hys voyage toward Ecbatana, the chiefe citye of the Medes and hauing no greate regarde of Ionia, albeit they were fyrst to bee dealt withall (as scanning more seuious in his heade touching the Babilonians, Bactrians, Sacans, Ægiptians, all which he determined to assayle by warre) hee sent agaynst the Ionesome other of of his capteynes. Being newly departed from Sardis Pactias caused the Lydians to rebell from Tabalus, and the Persians, and hauing in hys custodye all the wealth and treasure

ſure of Sardis he toke ſea and leauied a power of hyred ſouldiours, procuring the helpe and ſupply of all the cityes lying on the ſhore. Who beyng moued by his earneſt intreaty ioyned with him: and remouing hys tentes to Sardis, forced Tabalus to take the tower for hys defence and ſauegarde, where he planted his army in a ſiege againſt him. Tydings hereof beynge brought vnto Cyrus, who was yet in his iourney, he turned himſelfe vnto Cræſus, and ſpake on this maner: When will it be O Cręsus (quoth he) that I ſhall be quiet & haue nothing to do: wil the Lydians neuer leaue of to trouble me and themſelues in ſuch wyſe: were I not beſt to make ſlaues of them and kepe them vnder by miſerable thrallдome and bondage: For in this that I haue alreadye done I am not vnlike to hym that hauing ſlayne the father, taketh pity on the children. Forasmuch as I haue led thee awaye captyue beynge more then a father to the Lydians: and reſtored to themſelues theyr city againe. So that I cannot but greatly maruayle what cauſe might moue them ſo ſodaynly to caſt of obedience and become diſloyall. Cręsus fearyng leaſt in his fury he would haue beate down and defaced the city: began thus (and ſayde) moſt worthye Cyrus thou haſt ſpoken very well and wiſely: yet neuertheleſſe it behoueth thee to moderate thyne anger, and not to ſuffer a citye of ſo great fame and antiquity to be wholly ouerthrowen: whiche (the Gods doe knowe) is all togeather innocent both of the former offences that were done agaynſt thee & of the preſente treaſon which is now in hand, the firſt treſpaſſe (o kinge) I did my ſelfe, and I ſmart for it: the ſecond hath Pactyas done, and let him feele the price of it. But to the Lydians (noble prince) ſhew mercy & compaſſyon, and fynd ſome meanes by infeebling their ſtrength to preuent their courage, and to take from them all occaſion of treaſon hereafter.

Commaund therfore that no man amonges them be founde to keepe any warlike weapons in his houſe: ordaynynge beſides

slyes that auoyde their coats they weare cloakes, drawing on their feete pumpes and buskins, inioyne them to bringe vp their children in playing on the cithren, in singing, in keping of tauernes and vintninge houses: and vndoubtedlye thou shalt see that of valiant men and warlike people they will shortely become effeminate and like vnto women: þ there shal be no cause to feare least euer hereafter they rise agaynst thee. These things Cræsus put into his head, thinking it better for the Lydians to liue in this sort then to bee comonly solde for slaues and vassals, knowing that if in ease he had not framed a very reasonable deuyse, he could neuer haue remoued Cyrus from his purpose. It is also to bee thought that he feared least the whole nation of the Lydians should be cleane rooted out and destroied by the Persiãs if escaping this at any tyme hereafter they sought to rebel. Cyrus right glad at the counsayle and deuyse of Cræsus, gaue him promise to do thereafter, wherfore callinge vnto him Mazares a captayne of the Medes, hee warned him to charge the Lydians with the accomplishmẽt and performance of all those thinges that Cræsus had told hym: with a straight cõmaundement to let none of those escape vnsold for bondmen which had accompanied the Lydians in the assault of Sardis. As for Pactyas the principall, he commaunded him to be taken and brought alyue. Which thinges after he had left to the discretion of Mazares, hee proceeded immediatly towardes Persia his natiue countrey. Newe Pactyas hauing knowledge that the army drew nere, raysed the syege and fled to Cumæ, whom Mazares spedily arriued at Sardis, and hearing him & the rest of his company to be vanished away. Fyrst of al bound the Lydians diligẽtly to performe all those things that Cyrus had commaunded. In the next place sending messengers to Cumæ to wil them to render and yeld vp Pactyas. The Cumæans toke counsayle togeather & decreed to send Branchyde to þ God inquiring of him what was best to be done. For as much as

in ꝑ place reſted an oracle very auncient & of long continuance, which ſemblably ꝑ people alſo of Ionia & Æolia did vſe and frequent. This prophecy was ſituate in a certayne field of the Mileſians about the hauen Panormus whether ꝑ Cumæans at this time ſent for aduiſe in their affayres, demaũding what they might do in this caſe ꝑ might ſeme moſt acceptable and approued to the gods. Anſwere was made ꝑ Pactyas ſhould be reſtored to ꝑ Perſians: which the people hearyng and thinking it wiſedome to obay the oracle, were fully mynded ſo to do. Nawbeit, the more part of thẽ bendyng & inclyning hereto one Ariſtodicus borne of Heraclides, a man of no ſmall accompt amongs thẽ, either for ꝑ hee beleued not ꝑ oracle or miſtruſted ꝑ meſſengers ꝑ were ſent vnto it, earneſtly wõſtood it tooth & naile, in no wiſe ſuffring ꝑ Cumæans to obay the voyce & ſuggeſtion of ꝑ God, wherupon it came to paſſe ꝑ other meſſengers were ſent the ſeconde tyme, to wit ꝑ prieſtes & religious mẽ of the citye, Ariſtodicus himſelfe making one of the company, who beyng come to the place where the god held his ſeate, humbly beſought hym in theſe wordes. Ther came vnto vs (O king) a certayne Lydian named Pyctyas proſtrate in all humility, pitifully craueng & beſeeching vs to ſaue & aſſiſt him frõ the vyolent & cruel hands of his ſpyteful & enraged enemies we (albeit dreading the might & power of ꝑ Perſians:) yet haue not deliuered him, vntil we vnderſtoode of thy diuine wiſedome what pertained to vs to doe in ſo doubtful a caſe. Hauing ended his ſpeach, he receaued ꝑ like anſwere as before, ꝑ Pactyas was to be yelded into ꝑ hands of the Perſiãs: wherwhall Ariſtodicus being angry of ſet purpoſe wrought this fact. As he walked about ꝑ temple certain yõg ſparrowes & other birds ꝑ built there he toke out of their neſts & ſodaynly a voice was hard out of the inner part of ꝑ tempie ſaying: thou wicked & malicious wretch what makes thee in this ſort, to ſpoile ꝑ neſts of my innocẽt ſuppliantes, wherunto Ariſtodicus anſwerynge: (o king quoth hee) doſt

thou so greatly fauour and regard those that flye vnto thee for succour, and yet bidd'st the Cumæans to deliuer Pactyas into the handes of hys enemyes? To which the God replying. Truly, sayd he, I bid you all goe to the deuil, and neuer hereafter to sollicite this oracle about the restoring of your suppliantes. The Cumæans certifyed of this last answeare determined neither to giue vp Pactyas to be slayn of the Persians: nor yet by keeping him stil to bring Cyrus to the subuersion and ruine of their citye. Wherefore they sent him secretly away to Mytelæane. But Mazares in lyke sort making challenge of him from thence, the Mitylinæans couenaunted vppon a certayne prycc to surrender hym. Which notwithstanding I dare not auouch and verifie for that the matter came not to full issue and perfection. The people of Cumæ vnderstãdyng in what distresse Pactyas was at Mytilæne, sent a barke to Lesbos, where hee went a borde and was spedely landed at Chyus, where hauing taken sanctuary in the gardian temple of Minerua, he was neuertheles haled out violently by the Chians, & geuẽ to his ennemyes. The Peræans gaue in reward to the citye Chius a certayne field of Mysia named Aetarnæus right ouer agaynst Lesbos.

By this meanes was Pactyas in warre with the Persians, when opportunity serued to be geuen into the handes of Cyrus. Neuertheless of the fruites and increase of Atarnæus, for a longe tyme after the people of Chius, neyther made any barly cakes to offer to the gods, nor wrought any paast of ỹ meale thereof for iunkets & banquetting dishes. And in briefe what soeuer the ground yeelded they flatly abolished from the seruice and worship of the gods. Pactyas beyng betrayed by the Chians, Mazares without further delay lead his army agaynst those that had ministred ayde to hym in gettyng the city, and conqueringe the Pryenses, he began to wast and depopulate the fieldes of Mæander, geuing the whole pray and booty to his souldiours.

Which done, in semblable manner he gaue the onset to

Magne-

Magnesia, and lastly attached with extremitye of sicknes, finished hys lyfe. In whose steed Harpagus, who was also a Mede, guyded the army. This was hee whom king Astiages intertayned with a banket of his sonnes flesh: and by whose meanes Cyrus before tyme aspyred to the estate royall. To hym the chiefe gouernment of the army was nextly committed: who comming into Ionia, intrenched many citye and tooke them. For hauing first of all compelled thē to vse the refuge and defence of their walles, he raysed bulwarkes agaynst their townes, and with small force caused them to yeelde. In which manner he wanne Phocæa, the chiefe city of the Iones, the people whereof first of all the Grecians wantered on ẏ sea in long and ample voyages, fynding out and discrying both the countreyes themselues, Adria, Tyrrhenia, Iberia, Tartessus, and the nerest cutt also and rediest way of nauigation to the same. At which tyme they had in vse no beaked or snowted shippes armed with a pyke or stemme of iron, but smaller and lighter vessels driuen with 5 oeres apiece. These at their first arryual to Tartessus, were very welcome to ẏ king whose name was Arganthonius and by whom the kingdome had bene gouerned 80 yeares, liuing by the space of 120.

Mazares dyīg. Harpagus vvas made generall in his steed

Who made so passyng much of the Phocæans; and shewed them so curteous intertaynment, that he left it in their power to chose any part of his kingdome to inhabite, whereunto not able to allure them by any perswations, and hearyng by them how the power of Harpagus dayly increased, hee gaue them an infinite summe of moneye to inuyron and compasse about their citye with a wall. The circuit of their wall beyng no small number of furlongs in scope and compasse, framed & compacted of greate and huge stones layd togeather w̄ singuler cunning: by this meanes was ẏ wall of the Phocæans builded. Agaynst whō Harpagus incāping his power gaue fierse & mightye assault to the city, giuing

them vnderstanding withall that it should suffyce and content him if they would throw downe but one foytres or garnure of their wall for himself to build an house on. But the Phocæans abhorryng nothing more then seruitude & losse of liberty, required of him one dayes deliberation in the cause, and for that whyle to reclayme his armye from the walles Harpagus (albeit as he sayd) hee verye well knewe what they meant to do neuertheless, graunted them space to breath and bethinke themselues. The army goyng from the city, forth with the people of Phocæa with their wiues and children and all their substaunce tooke sea, in shippinge besides all the ymages of theyr temples and gyftes offered to the gods, sauing those that were of iron or stone or onely paynted and wrought in colours. Which done with al their caryage they sayled into Chius. Phocæa left desolate without any liuig creature in it was ꝑ next day take̅ by the Persians. The people wherof hauing cheapened of ꝑ Chyans ꝑ Iles Oenusiæ (who refused to sel them fearing least ꝑ mart and custome of marchandize shoulde bee translated from their owne Ile, thither) departed thence into Cyrnus. Where twenty yeares before lead by a certayne prophecye they had founded a city named Ætalia. Whyle these things were doyng Argathonius the Tarteſian kyng dyed. But ꝑ Phocæans holdyng their course toward Cyrnus turned out of the waye and came to their old citye where they slue the garison and power of the Persians planted there by Harpagus for the possession and custody of the Citye. Cursinge & banning those with most blasphemous and execrable speaches which should seeke to leaue theyr companye and turne behynd.

Wherewithall taking a fiery wedge of hoat iron, they cast it into the sea, deepely vowing neuer to returne to their city Phocæa, before the iron ryssinge from the bottome of the water should flote aloft and swimme one the toppe. Vowbe it launchinge towardes Corsica: the halfe part of the rowt were

were moued with a great longing and desire of their countrey, and the maners and customes therof, insomuch that many of them without regard of their oth, returned backe to Phocæa. Others lead with a greater care of theyr late vow, leauing the Iles Onuse, went strayght to Cyrnus. Where beyng come on shore, for terme of 5 years they ioyned felowship with other their countreymen which before tyme were shed from the city to inhabite that place, making ordinaunce and appoyntement of diume seruice and honoure to the Gods. Neuertheless beyng accustomed in manner of enimyes by open pillage to spoyle and destroy the fields of their neighbours round about: the Tyrrhenias and Carthaginians determined by common consent to encounter them by power of warre hauing furnished to the same end a fleete or Nauye of threscore shippes. The lyke number on the other syde beyng prouyded by the Phocæans, wel stored and replenished with souldiours they set forth to meete the enemy in the sea called Sardonium. Where ioyninge in battell the Phocæans obtayned a victory much lyke vnto that of Cadmus. For of threscore vessels fourty beyng sunk and ouerwhelmed in the sea, the other twenty were so mangled and torne, and the noses and stemmes thereof blunted and beaten backe, that they serued afterwards to small vse. Retiring therfore to Ætalia they toke theyr wiues and children with the rest of their wealth asmuch as coulde wel lye aborde and remoued from Cyrnus to Rhegium. The men wherewith the drowned shippes were filled, loke how many escaped the water and came into the handes of their enemies (which happed to many) at their cõming to land were stoned to death. Insuing which murder they cattell & people of the Agilleans, as many came into that place where the men of Phocæa were stoned were ether scorched and blased all with lightning or attached with extreame furye & madnes. For which cause the Agylleans willing to make satisfacti-

satisfaction for the offence, sent to Delphos, where Pythia commanded them to do all those thinges which they hold and obserue to this houre: annuallye performinge to the Phocæans that were slayne the solemne pompe of funerall exequies with a game of wrastling and exercise of the body. Such was the euent and successe of those people after they forsooke their countrey soyle. Of which rout and companye they which escaped the dynt of battel and cut the Seas to Rhegium, planted a city in ỹ fielde of Oenotria, called Hyêla: beyngtherto moued by the aduyse of one Posidoniates, a manne very well esteemed and thoughte of in all the lande of Phocæa. In this manner did Fortune deale with those that dwelt in Ionia.

The very lyke thing chaunced to them that held the city Teios: whose towne by meanes of a bulwarke cast vp agaynste the walles beynge at a poynte welnye vanquished and ouercome by Harpagus, they passed the seas into Thracia, fynishinge the citye Abdêra in the same place: the foundation and grounde whereof was fyrst layed by Temesius Clazomenius. How bee it, not inioyinge the fruite and due guerdon of his labour, hee was driuen thence and expelled by the Thracians. Albeit, the menne of Teios in the selfe same citye of Abdêra haue hym in honour and reputacion of halfe a God. These people onely of the whole natiõ of Ionia moued with hate and disdayne of bondage, left the places, where they all were naturallye resyaunte, and soughte forrayne and straũge countries. The rest remayninge (except the Milesians) tooke heart at grasse, and foughte both stoutlye and valiauntlye in the behalfe of their landes and liberty.

But the fortune of warre proceedynge agaynst them, they came into captiuitye. And abydinge still in theire owne seates, dyd as they were commaunded. Onely the Milesiãs (who were in league with Cyrus and the Persiãs)

as we

as wee sayd before, were quiet and voyde of trouble. By this meanes was Ionia the second tyme bereaued & spoiled of theire libertye. The people of the Iles perceyuinge the mayne land to bee all vnder the dominion and rule of the Persians: fearyng the worst yelded themselues to Cyrus to be at his pleasure. Now the Ionians albeit in very miserable estate and condition, yet vsyng their olde haunte and accustomed meetinge at Panionium, the fame is that one Bias a Prienian gaue them such counsayle, as had they pursued it with diligence, they had liued in the most happy and blisseful estate of all the Grecias. His aduyse was this, that the people of Ionia abandoninge their owne howses & places of habitation, should imbarke themselues to Sardinia, and there for their whole multitude to build and erect a city to be helde and inhabited by them al in general which doyng they might cast of the yoke of ỳ Persians, and hauing in their dominion the greatest and most principall of all the Iles, might also hold ỳ chiefe rule & dominion ouer all the rest. This was ỳ cõsayl of Byas, to ỳ poze afflicted Ions. The counsail of Byas to the people of Ionia.

Not much inferyour to this was the graue aduise and sentence of Thales whereby he prouoked and styred vp the people before their captiuity to the institution of one generall parliament to be cõmonly held at Teios both for that ỳ city was fixed in the midle part of the region, and that the other Cityes rounde aboute, mighte neuertheless bee reckened as tribes appertinẽt therto. This was ỳ holesom doctrine & wyse cõsayl geuen by these 2 learned sages to ỳ people of Ionia. Harpagus after his tryumph ouer Ionia, directed hys power agaynst the Caryans, Caunians, and Lysians, leading with him the Ions and Æoles. Of which number the Carians forsoke the Iles to come dwell in the mayne. For in auncient tyme they were vnder the authority and gouernement of Minos, bearyng the name of Lelages, at what tyme also they were resident in the Ilandes wout rent or penson of tribute, as far as I can learne by ỳ diligent scrutiny (& hearsay) of times forepast & consumed. A discourse the Carians.

onely they weare leauied at a certayne number of shyppes furnished and prepared with men of armes as often as it semed good to the Prynce.

Moreouer King Mynos inioying a very large & ample Dilion, very fortunate in the euent of warre. The nation of Caria was exceedingly aduaūced aboue the rest in royall fame & dignity: of whom the Gretians borowed three principall thinges, first found out and deuised by them. It was their inuēstion to weare a Crest or Cope on their Helmets, to paynt and set forth their Targets in gallant shewe & bravery of colours: last of all the steele or handle of the shielde came likewise frō thē, whereas, before they bled no steeles, but hanging them about their neckes and right shoulders, with lystes and thonges of leather they moued and guyded them to and fro. Along time after the Caryans, the Dores also and Iones chaunged the Iles with the mayne or continent, and rowled thē there: all which things are affirmed of ỳ Carians by the people of Creta. From whom the Caryans themselues doe greatly dissent and swarue in opinion, cōstantly auouching how from the beginning and beyonde all memory, those seates haue bene helde by them without chaunge or mutation eyther of name or place. In testimony whereof they shewe the temple of Iupiter Carius, founded at Mylassus whereunto the Lydians also and Mysians haue common resorte as allyed to the Carians in neere kindred & affinity. For the Carian calleth the Mysian and Lydian brother, whereof it commeth that they vse all one place of prayer and worship to the powers deuyne. All other nations beside though in tongue they differ not from thy Carians, yet are they not ioyned wyth them in fellowship of sacrifice and seruice to the Gods.

The people Caunij, though they fetch their Progeny, from Crete, yet (as mee seemeth) they rowst now in their naturall Nest wherein they haue alwayes bene resiaunt.

Their

Theyr speach or some of phrase they haue drawne from the Caryans, or the Caryans detiued theirs from them: whereof I am not able to set downe an absolute and infallible sentence. The lawes they vse are very diuerse and straunge, both from the maners of Carya, and other Nations. Forasmuch as with them it is a very laudable custome & highly commended accordinge to the respect and degree of age, for men, women and children to flocke together in companyes to open feastes and banketinges. The state of theyr religion and maner of ceremonies accustomably vsed by them were first taken from forrayne Nations: wherewith after being wearyed and discontented, they tyed themselues to ꝑ Saynctes of theyr owne Countrey. The selfe same takeing weapons in their handes marched forward like madde men till they came to the Calyndian hilles, beatinge and swynging ꝑ aires alleadging that they banished out of their coastes, straunge and forreyne Gods. Such were the maners and customes also of those people. But the Lycians most assuredly are an offspring and braunch of the Cretenses: for in the beginning Creta was inhabited by the Barbarians, but afterwardes the sonnes of Europa, Sarpêdon, and Minos, fallinge at variaunce for the Empyre, Minos gettinge the better of his brother, chased him and all his cõfederates out of the lande: who beinge dispossessed of their seates seysed vppon a Region in Asia called Mylias, which name at this day is sometime attributed to that place where the Lycians dwell. Mylias so properly called, hauinge at that time to name Solinij. During the rule and gouernance of Sarpêdon they were called by ꝑ name which they brought with them. Which is to say, Termiliæ, which as yet is held and reteyned of those that lye next vnto them. Howbeit Lycus the Sonne of Pandion beinge driuen from Athens by the rigour and violence of his Brother Ægêus, and comming to Sarpêdon Prynce of the Termilians: in continuaunce

aunce of tyme it came to passe that they tooke the name of Lycus, and were called Lycians. They accustomed themselues to the lawes of Creta, and Caria. Albeit they haue one thinge of theyr owne proper and peculiar: wherby as by Badge, or cognizaunce they are seperated from other nations, in that they call themselues by the names of their Mothers not of their fathers: as if the question be demaunded of any of them what he is, or whose sonne, the manner and vse is to blase hys pedegre from his mother, rehersynge besydes his mothers mother and so vpward.

Ouer and besydes, if a Woman free borne couple hirselfe in matrimony with a slaue or bondman: neuertheless their Children and seede generallye shall be held and accompted free.

Contrariwyse if a man free by byrth and natiuitye shall ioyne in wedlocke with a forrayne woman, or one that is reputed for a scalant or common strumpit, their discent and yssue shalbe alway signed with the note of infamye, and neuer be called to any degree of credite or estimation.

Furthermore the people wh ch at those tymes held the dominion of Caria without atchieuaunce of any famous or notable act were conquered and ouercome by Harpagus. Neither were the Carians onely destitute of the glorye and renoume of noble deedes: but the rest also of the Gretians there about lurked in silence and had their name darkened and ouerwhelmed with obscurity. There kept residuites in those places aswel others, as also the Cnydians, which were a remnaunt of the Lacedæmonians thither drawen and deriued, whose region wyndeth to the sea called Tryopium and is almost on euery syde hemmed in by the sea. The North part beyng limitted with the salte waues of Ceraunium: the southside by the Rhodian and Simanian sea. The rest which is a very narrow straycht, not passinge fiue acres in breadth: the people of Cnydus (whyle Harpagus was busied in ꝑ affaires of Ionia) thought to haue digged a way, & in

The people of Cnydus their original.

so

so doyng to haue brought ther countreye into the forme of an Iland geuing free course and passage to the sea on euery syde. For their whole territory was within the broken circle of the Sea: ioyninge to the mayne or firme lande in that straycht where the waters almost mette, which space they were in mynd to haue trenched throughout, wherby the sea in manner of a circle mighte haue his full scope and issue about the Ile, whereto employing their whole force and indeuour it chaunced them in the middest of their toyle to bee taken in manye partes of the bodye, and chiefly with an extreme smarting and sorenes of the eyes. Wherupon resoluinge to send to Delphos to Apollo, they inquired of him what it might be that so greatly hyndred them to proceed in their enterprise.

To whom Pythia made answere in certayne verses cōsistyng of sixe feete after this maner.

Seeke not to saue your seate
by trenche or heaped pyle.
If mightye Ioue had pleasde
Your land had bene an Ile.

This answere receiued, the Cnydians made holiday, & attempted no further to delue the ground. Wherefore Harpagus inuading their countrey with his army they submitted themselues without resistaunce. More then this, some what about Halicarnassus in the region dwell the Pedaceans: with whom at the shew or appearance of any daunger or misfortune either to themselues or their neighbours, it falleth out that Mineruas Priest hath continuallye a longe beard: which happened vnto them three sundry tymes.

These alone of all the people in Carya kept Harpagus at lenghth of weapon, and defended their city a long tyme, fen-

cing

cing the mountayne Lyda with principall garde and munition, howbeit in ꝯ end they were driuen to yeeld. From thence Harpagus mouing hys tentes into ꝯ fieldes of Xanthus was encountered by the Lysians. Who albeit they were fewer in number, neuertheles hardened themselues to all extremity & with mãful courage sustained the might and puissaunce of their ennemyes. Who preuayling against them at the last made thẽ to recoyle and take their Citye. Whereinto being entred, they toke their wiues Children, and all their substaunce and shut them vppe into the Tower or castle of the city, and setting fyre to the same without pity or regard they burnt them all. And immediately after binding themselues with a most horrible and dreadefull othe, they closed the seconde tyme with their enemyes: with whõ they persisted in valiaunt fight: so longe as one man of their number remayned alyue.

All the Lycians which are called by the name of Xanthians, and forreiners and arriued from straunge places, except 40 familyes, which by fortune at ꝯ same tyme being oute of the city escaped death. By this meanes came Xanthus into the handes of the Persians. In like manner also the city Caunium was taken by them whose people for ꝯ most part followed the example of the Lycians. Harpagus therefore hauing added to the seate of Persia all the citycs the lower: the superiour and hygher partes thereof Cyrus by his owne proper Wart and valiaunty had ouercome and banquished leauing no part of the same free and vnsubdued. Wherefore in presence we will leaue of to speake of the rest of their noble actes & deedes, letting passe many things wittingly for desire to reueale and displaye those thynges which to them selues were most labour some and difficulte and deserue to bee pynned in eternall memory.

Now when king Cyrus had brought into his power all the nations that lye in the mayne, he leuied his whole strẽgth against the Assyrians. There be many and great cities

of Assyria

of Assyria, but aboue all one especiall and pyncipall, both in defence and dignitie surmounting the rest, by name Babylon, where after the occasion and ruine of Nynus was planted the seate and palace of the greate kinge. This citye had the foundation and being in a wonderful huge playne: and was builte and contriued into a foure square forme: euery side thereof conteining in length an hundred and twenty acres. Whereby it is euidente that the circuit and compasse of the whole city amounted to the summe of 480 acres of grounde, so greate and of so huge bygnes and amplitude was the mighty citye Babylon. Moreouer within the walles faire and beautifull passing measure, garnished & set forth with rych and sumptuous buildings, as no Citye whereof we haue notyce approacheth any thinge to the incomparable dignity of the same.

First of all it is cast about and incompassed with a wyde and deepe Ditch filled and implet with water, in the nexte place is rayled a wall 50 royall cubits in thyckenesse and 200 in heigth: a cubute royall containinge three fyngers more then the vulgare & common cubyte, which we vsually follow in measuring. It shall not be impertinent to ỹ matter to shew and declare to what vse & seruice the earth was imployed, which was cast and voyded out of the trench, as also in what maner and forme the wal was builte.

Of the clay cast out, and clensed from the ditche were drawed and framed certayne brickes, which aryssynge at length to a great multitude they were dryed and burnte in a kill or fornace.

Afterwardes closing the same togeather with morter betwixt euery thirtith course or row of brickes they layd ỹ toppes of canes or reedes dipped and steeped in boylyng lyme, and first of in this manner they curbed and garded about the brinckes of the mote wth a list or hemme of brickes obseruing also the selfe same arte in the frame and worke-manship of the wal.

one

On the toppe of the wall along the edges and margentes therof were built & cituated certaine smal howses one stoxy hygh facing and ful oppolite one to an other, betweene euery of the which was so much space and distance, as a carte might haue gone betweene them.

Through the walles ther opened an 100 broad gates for passage and ingresse into the citye all of brasse, with postes and hynges of the same. Eyght dayes iourney from Babilō is placed a city called Is, fast by the which floweth a riuer of no great bygnes, named also Is, carying his streme into ꝑ floude Euphrates: This seely brooke scowreth through his chanel greate plenty of lyme wherof they had principall vse in the buildyng of the walles of Babilon. Of the forme and description wherof sufficeth it thus to haue spoken. Now be it, it behoueth vs to vnderstande that the citye Babylon, ys cutt and sundered in twayne by the mayne streame of the rithe riuer Euphrates: which is very great deepe and swift of course and taking hys fyrst yssue from the mountaynes of Armænia, breaketh at the length and emptyeth yt selfe into the red sea.

The partition of the walles made by the intercourse of ꝑ riuer, shootes vppon the bankes on eyther syde, which are breasted out and fortifyed with a countremure of bricke to kepe the waters from flowing into the citye. The Citye it selfe is replenished with houses four storyes in heighte beyng also deuyded, as it were chekered into sundry streets and lanes some leādyng long wayes, other some crosse and ouerthwort, at the end of one streete openeth a brasen dore through the wall and countergard of the ryuer, whereby the people haue accesse to the water. And this wall is in defence of the citye agaynst the violence of the floud. Moreouer in either part and region of the citye there is another wall, not much inferyour in strenghe (albeit in thicknesse somewhat lesse then the former. One of these in ꝑ one parte of the citye incloseth aboute the stately court and reyaunce

of the Prince exceeding strong, and of a mile compasse. Likewise in the other parte of the Citie is a wall, in the circle and closure whereof is conteined the Temple of Iupiter Belus, wherevnto entry is made through the wall by mighty brasen gates, standing yet in this our age, to the open view and beholding of trauaylers. This wall is built in maner of a quadrangle, foure-square, being on euery side two acres long. In the middest of the Temple standeth a towre of sound worke, very firme and solide, without vaut or holownesse, a furlong thicke, and as much high: on the top of the which was planted another towre, which in like manner vphelde and vnderpropped the third: wherevppon likewise were fiue other turrets placed, each taking hys ground and foundation from the top of another. On the outside of euery towre do winde certaine degrees of steps or stayres leading to the top or highest part of the same. In the midway vp the stayres are framed certayne seates or benches for those that go vp to rest and breathe by the way. In the top or supremity of the highest turret is another Chappell, within the whiche is placed a bed decked with most costly and sumptuous furniture, besides the which standeth a beautifull table of fine gold. In this sacred house or vestry no image is erected, neyther doth any creature lye in the same, saue one woman alone, beeing of the same countrey (as the Priests of Babylon affirme) and such a one, as it pleaseth the god to choose for his owne dyet. Who do also constantly reporte (albeit I am hardly brought to beleeue it) that the god himselfe entring into the Temple, taketh vp his lodging in that chamber. Like as also it falleth out at Thebes in Ægypt by the voyce and record of the Ægyptians, where in the oratory or place of seruice dedicate to Iupiter Thebanus, a woman vseth to lye: who (as also the other of Babylon) is constantly auouched at no time to haue custome or fellowship with men. Such is also the prioresse or woman priest at Pateræ in Lycia

when time or occasion serueth, for there the Oracle is not continually held, but at such time as it approcheth, the Abesse ouer night is fast lockt and included into the Church. In the temple of Babylon besides there is another temple somewhat lower, wherein is kept the famous monument of the god Iupiter wrought of golde, neere vnto the which adioyneth a table, which together with the frame and settle thereto belonging, is also of meere and solide gold, esteemed of the Chaldæan priests at the summe and value of 800. talents. At the comming out of the chappell, there is also to be seene an aultar of cleane gold: not farre from the which standeth another of strange and wonderfull bignes, whereon are offered all such beastes as are of perfect age and ripe growth: contrarywise on the aultar of golde it is not lawfull to sacrifice any but sucklings, and such as are newly drawne and taken from the teate. On the greater of the two aultars, the Chaldæan Chaplaynes burne incense to the god, with expence of a C. M. talents of frankincense. In the same temple is also another image of .12. cubites in length of massy and beaten golde, which albeit I sawe not with mine owne eies, yet presuming vpon the credit of the Chaldæans, I haue aduentured to set it downe. This image Darius the sonne of Hystaspes, and King of Persia, would faine haue bin singering, neuertheless, for feare of afterclaps, he was contente to coole his thirst, and forgoe the spoile, howbeit, Xerxes his sonne & heire in later daies rifeling the temple, made a booty therof, hauing done to death a chaplaine who stoutly forbad him to moue the image out of his place. With these & such like ornamẽts was ꝑ temple of Babylon gorgeously adorned, besides an infinite number of gifts and presents, franckly geuen and bestowed to the polishing and setting forth of so rare & famous a monument.

Furthermore, the genealogy and succession of the Kings of Babylon is very manyfold and diuerse, of whome ioyntly with ꝑ affaires & estate of Assyria we meane to intreate:

parte

parte of these laid their wealth & treasure on the trimming & beautifying of the city walles: other spared no coast to inrich & adorne the temples & palaces of the gods. In the lineall discent of the bloud royall, mention is made of two women: the one of these raigned fiue ages before the later, and was called Semiramis. This Queene caused to be cast vp & raised great mounts & mighty banckes, very wonderfull to be seene, which kept the riuer within the course of his naturall chanell, beeing wont before time to ouerflow & couer the whole plaine. The second Queene named Nitocris was of wit more sharp & subtile, and of much more fine inuention then ỳ former, by whom both other things were brought to passe right woorthy memory, whiche wee purpose to recount: and chiefly this, that perceiuing the power and gouernement of the Medes to grow and increase, and as well other townes, as also the city Ninus to be vanquished by thē, she forethought all the meanes that could be deuised, to arme & defend hir selfe against the enemy. First of all the riuer Euphrates that whilome by a streight & equall course streame throughout the towne, flowing in a right line towards the sea by meanes of certaine trenches cast vp and digged for the streame, she drew into a confuse and intricate race, folding & winding many waies, insomuch that in three sundry places it hath eftsoones recourse vnto one little village in Assyria called Arderica so that they which come frō the sea to Babylon by ỳ riuer Euphrates, are cōstreined to ariue thrice at Arderica & that also in three seuerall dayes. This was also one worke of hers which she did about ỳ riuer, the borders wherof besides she hath hemmed & garded in with a banke so strōg & mōstrous, & what for ỳ vnmeasurable highes & bignes of ỳ same, it would greatly astonishe those that do view & behold it. Somewhat aboue the city, a little off from the riuers side, she caused a place to be cast & trenched for the receipt of a standing water or poole, which they digged so deepe, till they came to the water, extending

euery way in breadth the space of. 320. furlongs. The earth that was voyded heerefro was referred and employed to the bancking of the riuer. The edge and brinckes of the poole were layde aboute and paued with stone. In both which things, as well in turning the course of the water, as in deluing the trench or lake, she had this purpose, that the violẽce of the floud being hindred by so many windings and turnings, might flowe in a more quiet and peaceable streame: then, that the passage from the maine sea to Babylon might be made more troublesome to the saylers, by the often creekes and circuites of the water: finally, that the next way and readiest path from Media to Babylon being shut vp, and intercepted by the mutable course of the riuer, the Medes hindered from mutable trade of Merchandize with the Assyrians, might be ignorant and vnskilfull of hir assayres and counsayle. Thus did Queene Nitocris on the lower side of Babylon prouide for the safetie and good estate of the Realme, hauing another meaning in the fenne or marish which she caused the people to digge aboue the towne, for the City being separate and diuided into two partes, by meanes of the riuer which floweth through the middes, vnder the raigne and dominion of other Princes, whosoeuer of the Citizens was desirous to go ouer on the other side, he was fayne to be feried ouer, and passe by a boate, whiche coulde not be voyde of greate toyle and trouble, of which extremity by the good inuention of Queene Nitocris, the City obteyned speedie release by one and the selfesame meanes, leauing behinde two famous monumẽts of perpetual memory. Wherefore hauing turned the riuer into the maine guilfe or lake that was cast vp and digged in the plaine, she incontinently caused mighty stones to be hewed out, squared for ẏ purpose. The floud hauing a breach and issue another way, within the compasse of his owne chanell became drye and voyde of water, Nitocris therefore fenced the bankes and shores of the

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riuer within the Citie, with a skirt or edge of bricke, to saue the water from abating and wearing the earth. In like maner the steppes leading downe from the brasen wickets to the water, she framed of bricke layd and mortered together in like sorte as the walles. About the middest of the Citie she made a bridge ouer the water, built of stone cut and polished to the same ende, which she caused to be knit & mortered together with leade and iron. This bridge in the day time she couered with planckes of foure square forme, to giue passage & recourse to her subiects: which in the euening were continually drawne & remooued from thence, to the end all occasion of mutual theft and villany in the night might be foreseene & preuented. The worke being ended, she wrought the meanes for the water to returne to his proper course, eftsoones voyding the lake againe, which then by continuall feeding of the streame, drew to be full. Thus the end prooued the deluing of the fenne to be very profitable & cõmodious, by meanes whereof a bridge was made for the vse & benefit of the city. The same Nitocris also put in practise this subtile and deceitfull inuention. Aloft vppon the most stately and portlike gate of the City in open shew and appearaunce to all mẽ, she built her a Sepulchre, engrauen with this title or superscription: If any of the Kings of Babylon after me shall stand in neede or penury of money, let him open the tombe and take as much as he will: but not vnlesse he be driuen by extremity, for it shall not be good for him. This Sepulchre was so long vnmoued, till the kingdome fell into the hands of Darius, who very much disdaining that he neither had vse of these gates (because that ouer them was placed a dead body, so that he counted it vnwholesome to go through them) nor any profit or commodity of the money, especially being allured and prouoked thervnto by the Epitaph and inscription, he brake open the monument and looked in, not finding one crosse nor ought else saue the dead carkesse & certaine letters, saying thus:

Vnleſſe thou hadſt bene an vnſatiable wretch, and greedy of filthy gayne, thou wouldſt neuer haue diſcouered the graues of the dead. Theſe things are left to memory of the Queene Nitocris, againſt whoſe ſonne Labynitus hauing the name of his father, and the gouernement and principality of all Aſſyria; Cyrus prepared his whole army, at whoſe approch the great King gathered a power of mẽ, hauing made abundant prouiſion both of corne and cattell. Moreouer, great plenty of water was had in readineſſe, brought from the floud Choaſpis, running a little beſydes Suſa, of which riuer alone the King is accuſtomably wont to drinke. The water of Choaſpis being firſt ſodden and after reſerued in veſſels of ſiluer, is continually borne after the King whether ſoeuer he goeth by Chariots driuen on four wheeles, which follow his trayne in great number.

Cyrus therefore vndertaking a iourney to Babylon, after he came to the riuer Gyndes (whiche proceeding from the Mantien mountaynes neere vnto the people Darnei, meeteth with the riuer Tigris, whoſe ſtreame paſſing by the City Opis, floweth into the red ſea) he attempted to paſſe the water, which by no meanes can be gone ouer without ſhipping, where ſtepping forth a luſty gallant of the army, and mounting on the backe of a milkewhite ſteede, ſacred and holy to the gods, aduentured in a brauery to take the water, and go ouer, whome the floud winding and wreathing within his ſtreame, ſwallowed vp ſo that he was neuer after ſeene. But King Cyrus greatly agreeued at the vnkind and iniurious deede of the riuer, threatned the water in furious manner, ſaying, that the time ſhould not be long ere he brought it ſo lowe, and to ſo ſcant an ebbe, that the very women of the countrey ſhould dare to go ouer it, not weeting themſelues to the knees, which thing for the vehemency of his rage he immediately put in practiſe, intermitting and leauing off his voyage to Babylon: wherefore diuiding his campe into two partes, he le-

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uelled out and drew by a line. 180. trenches on eyther side of the riuer, whereinto he determined to draine the water: which enterprise (as in so great a multitude) was at length brought to passe, albeit he consumed the whole sommer in performance thereof. The mighty riuer Gyndes being in this sort shed and deriued into. 360. brookes at the approch of the next spring Cyrus renewed his purpose, and set forth afresh towardes Babylon, whome the great Kyng with an hoast of men well prepared, expected and looked for in the field. When he drewe neere to the city, signe of battell was giuen, and a fierce encountry made on both sides, but the Persians preuailing, compelled the contrary part to flie into the city, where the Babylonians (for that lōg before they perceyued King Cyrus to be of a busie & an vnquiet nature, giuen to controuersy & trouble, intermedling & dealing with other nations) had made plentiful prouision of victailes, & all kind of sustenance for many yeares, for which they liued in security, nothing at all waying to be kept in and enclosed with a siege. Cyrus in like case hauing a long time layne at the walles without any successe or auayle, was altogether ignorant of what wood to frame his arrowes, howbeit at last, eyther of his owne trayne, or by the counsayle and aduertisement of others, he tasted about another way, and wrought thus: placing his army on eache side of the city, some on that part where the riuer entereth in, others on the backside where it floweth out, hee gaue commaundement, that at such time as they saw the water to fall and become fleete and easy to be waded, they shoulde inuade the city by the chanell of the floud: leauing therefore his army in this order and aray, with the vnfittest and weakest part of his power, he withdrewe himselfe aside to the poole, made by the handyworke of Queene Nitocris, whether beeyng come, looke what before time had bene wrought by her whyle the bridge was building, the selfe-same also did Cyrus, piercing the bancke of the

riuer, and geuing a vent to the water to passe into the fenne: whereby the streame decreasing, became very shalow, and without daunger to those that aduentured to passe throughwhich thing being marked by those that stayd behinde at the walles, they tooke the riuer, and wading very little aboue the knees with manfull and valiant courage, brake into the City: whome the men of Babylon (if in case they had foreknowne the fact of Cyrus) had not onely not permitted to take the Towne, but contrarywise had destroyed them all by a miserable death: for hauing fast barred the little gates that open to the riuer, and placed themselues partly on the top of the wall, partly on the bankes without the City, they had pent and included them as it were in a caue or denne from whence they could neuer haue escaped aliue: wheras now the Persians stealing vpon them of a sudden, were at their elbowes before they were aware. In which their distresse (so huge was the City in bignesse) that (by report of those that dwelt next them) they which inhabited the middle part of the City, were flatly ignorant that the towne was taken. Wherefore being a festiuall day, they egerly pursued their delight and pastime, disporting thēselues with dauncing, and all kind of pleasaunt recreation, vntill the case was too plaine that the enemies were within the walles. Such therfore were the meanes whereby the City Babylon was first of all taken and surprised by warre. As touching the power and value whereof, we will shewe many testimonies, this one especiall and of manyfest euidency. The whole coast which is vnder the gouernance of the great King, being lewied at a certayne rent to finde the Prince and his armie (I meane besides those reuenewes and pensions which euery moneth in the yeare are duely payde and yeelded to the Crowne) at the fourth part of thys rent or subsidie is the region of Babylon rated alone, the other eyght partes beeing gathered and contributed out of the whole Countrey of Asia: so that the puissance

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and habilitie of this region is equiualent and matchable to the third part of Asia. The seignioꝛie also and principalitie of this part (which the Persians call a Satrapy, that is, a Dutchy oꝛ Countey) doth in great measure exceede all other pꝛouinces that are vnder the pꝛotection of the great King. Foꝛ so much as Tritechmas sonne of Artabazus whome the King made his Lieutenant, and pꝛincipall ouer this Countrey, had duely rendered vnto him foꝛ tribute euery day in the weeke moꝛe then eyght gallons of siluer, accoꝛding to the Persian measure called Artaba, which exceedeth by thꝛee quarts the measure that is vsed in Attica, which they call by the name of Medimnus. Moꝛeouer he had a stable of couragious and lusty coursers foꝛ the saddle, beside those which were purposely kept and managed foꝛ the vse of warre: to these were added eight hundꝛed stalions oꝛ stone hoꝛses, with sixteene thousand maares which were couered by those hoꝛses, one stalion being reserued and admitted to the couering of twenty maares. Besides all this, so great a multitude of dogs oꝛ mastifes coming of the kinde and bꝛeede of India were belonging to him, that four great townes standing in the plaine of Babylon, stoode at no other reuenue, then to find and maintayne a company of curres. All whiche things were peculiar and appertinent to him that was the viceroy oꝛ pꝛesident of Babylon. In the countrey of Assyria they haue small stoꝛe of rayne: such graine as the land yeeldeth beeing euermoꝛe watered by the floud, not after the maner of Nilus in Ægypt (which of his owne accoꝛd riseth ouer the bankes, and giueth moisture to the fields round about) but partly by the labour and hāds of men, partly also by bꝛookes and ditches deriuing the water thꝛoughout their ground. Foꝛ thꝛough all the region of all Babylon (euen as in Ægypt also) are dꝛawne many trenches and ditches, the greatest whereof is nauigable, and caryeth ships, beaꝛing to that coast where the sunne is at a stand in winter, and reacheth from Euphra-

reacheth from Euphrates to the floud Tigris, neere vnto the which was planted and situated the city Ninus. This soyle for corne and all kinde of grayne, is the most battle and plentifull of all others, being very barren and naked of wood: wherein, especially the figge tree, vine, and olyue, could neuer prosper or come to any prooke, but for seede and tillage so fruitefull and aboundant, that it neuer fayleth to yeeld increase two hundred fold: and if the ground be very well taken, and the yeare fauourable, it multiplieth to three hundreth times as much as was cast into the earth. The eares of their wheate and barly are more then a handfull broade. Likewise ꝑ small seede of Millet or Hirse, together with the graine of India called Sesamum, to what exceeding growth and tallnes they arise in this countrey, that almost they seeme in manner of mighty trees, albeit I assuredly know & could iustly affirme, yet I will rather keepe silence, knowing that those which hath bene already spoken of the greate encrease of their graine are suche, that they far surmount aboue the cõmon credit and vsuall course of nature. They vse no kinde of oyle but such as is made of the seede Sesamum. Palme trees are cõmon with thẽ in euery place of the countrey, many of the which beare fruite & are very fertile. Parte of this fruite they turne and employ to foode and sustenaunce, making wine and honny of the rest. The trees themselues they prune and manure not vnlike they? figge trees. Some of these palmes (as they vse also to do in other) the Græcians call male trees, the fruite whereof they eate not, but only bind it to the fruite of the female trees, whereof breedeth a small woorme or flye, which with her sharpe and forcked nebbe biteth through the fruite of the female palme, whereby it commeth to ripenesse and maturity, being otherwise wont to drop off and decay before it arriue to full growth and perfection. For of the fruite of the male palme is bred and produced this little woorme, such as come also of a wilde figge tree.

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Let vs now proceede vnto that which next after the city it selfe, is (in my fancy) the straungest mirrour and wonder of the whole region. The vessels wherein they are accustomed to passe downe ꝑ streame to Babylon, are made circlewise, and of round compasse, drawne ouer on the outside, and couered with leather: for the people of Armenia, whose countrey lyes aboue the Assyrians, hauing hewed & smoothed out of willow certaine round vessels very hollow and deepe, they cast ouer a paast or couering of leather, applying them both to the vse of houshold affayres to conteine licour in & such like, and also to rowe in and passe the water. They haue neither head nor tayle that a man may poynt at with his finger, there to be the nose and forepart of the shippe, and heere the hinder part or sterne, but are contriued into a circulare forme like a buckler or targer. The bottome of these vessels they matte and fence with strawe or rushes, whereupon laying their chaffer and merchandise, they commit themselues to the water. Their chiefest cariage is small roundlets or firkins of wyne, makyng the caske it selfe of the leaues of palme. The vessels are gouerned by two seuerall rothers, at the which, two men continually stande and are attendaunt, the one whereof drawes the sterne towardes hym into the shippe, the other thrusteth from hym outwarde. These kynde of shippes are maruaylous greate, and very capable, albeit some of them be of smaler making then other. The greater sort are of power to carry the waight of fyue thousand talentes. In euery of which there is one liue Asse at the least, and in the bigger three or foure. Beeyng landed at Babylon, and hauyng made their marte of suche thynges as they broughte, they sell also the woodde of their Shyppes, wyth the strawe, rushes, and suche lyke, loadyng backe their Asses with the skinnes, which they driue home before them into Armenia: forsomuch as to saile vpwards against the course of the riuer, it is not possible for them, by reason

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of the swiftnesse and violence of the streame, which is the cause also that they make their vessels not of wood, but of skinnes. After they are returned to Armenia they make prouision of other ships, all one in similitude and fashion with the former: such are the vessels wherein the Assyrians ferry downe the water to Babylon.

Now for their habite and attyre it is on this manner. Their vsuall custome is to go clothed in two garments, one of linnen downe to the feete, another of wollen drawne vpon the same: aboute their shoulders they cast a cloake of whyte coulour. In their shoes following the custome of the whole countrey, they vse all one fashion, not much vnlike the Thebane slippers. Their hayre very long, tied and bound vp behinde with a coyfe. In all partes of their bodye embaulmed with sweete oyles and precious oyntmentes. On their fingers they weare a signet: bearing in their hāds a slender rod in forme of a scepter, very skilfully and artificially wrought, on ẏ top whereof is carued either an apple, a rose, a lilly, an eagle, or some such like thing, being accompted wickednesse with them, and against all lawe, to carry a rod or scepter without such an enligne on the top. And thus much for their attyre.

The lawes which they vse are these. One most commendable, and for the singulare wisedome and commoditie thereof greatly to be regarded. Likewise another, which (if I be not deceiued) the people Eneti commmg of the Illyrians do commonly practise throughout their whole lande. Once in a yeare they obserued this custome. The virgins that were arriued to the due time and estate of marriage, they assembled all into one place, fast behind these stoode a great multitude of yong men and batchelers. When all were come and the company was hush, there arose vp a common cryer, proclayming seuerally the sale of euery one to suche as were minded to buy them, and in the first place shee that was the paragon and most beautifull damosell

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of all the route, was in like manner first published and set forth to be sold, whom some one or other hauing purchased with a great summe of money, she that was next in beautie to the fairest, was next priced, with a condition annexed, that they whiche bought shoulde also marry them. Suche therefore of Babylon that were of good wealth, and wanted wines, bought vp the braueſt wenches, euery one speeding best for beautie that badde best for the beautifull. The baſeſt ſorte of ponkers that were not ſo deyntely toothed, contenting themſelues with the homelieſt laſſes, chose rather to take a good nutbrowne wench with a dowrie, with whome to practise the daliaunces of Venus. The market being made of the best and fayrest, incontinently the most vggly and foulest drosse of the company was by the voyce of the crier cyted to appeare, whome he set foorth and propounded to the liking of any, who with the least expence and smalest charge that might, woulde be contente with a wife. In which sort she standeth, til there step foorth a mate that will holde himselfe satisfied with a sluttishe wife and a slender dowrie, euermore making a gayne of those vppon whome nature and the heauens had largely bestowed theyr graces and treasures, whereas with the rest, that were eyther impotent, lame, or in part of the body disfigured, or generally sluttish and vnfauoured, they endowed with a portion of goodes the sooner to procure and get them husbands. Neither was it free and indifferent for any man to place and dispose his daughter to whome he would: nor for the byer without sufficient warrant or suretie of his good vsage of hir to take hir away: but hauing brought such as should plight their faith and honestie in his behalfe, that he should vndoubtedly vse hir in place of his wife, he tooke hir with him, whereof if by fortune they coulde not agree, the law commaunded that the money whiche was geuen for price of the virgine should be eftsoones restored to the buyer: wherein the custome was not so strict and seuere, but

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that a couple of contrary villages might match together, and enter the estate of mariage one with another, the man alwayes rendering a certaine summe and price for his wife if she were worth the buying. This law was very well and wisely ordeyned by them, which within a while after lost his force, and was vtterly neglected: albeit in later dayes they coyned a new deuise that no man should abuse or any way iniurie a woman, nor carry hir away into a strange citie, for the citie being taken, and themselues shamefully intreated by their enemies, in so much that the most part of them had wasted their goodes and substance, the poore lay people that were in great extremity and want of sustenãce, caused their stocke, ỳ care of their honesty & chaste liuing set apart, to purchase lucre by the common vse of their bodies. Another law and statute they had of equal prayse and commendation with the first, whereby it was prouided that all persons possessed with any griefe or disease, should be caryed out and layd in the open market place, to the end that (vsing no Physicions) euery one might giue their verdit of their sickenesse and maladie. As euery one therefore approcheth neare vnto the diseased, if at any time they haue had triall and experience of the like payne and distresse eyther in themselues or in other, they let not to minister counsaile to the sicke, & prescribe such order & dyet, as hath bin heretofore either profitable to themselues, or wholesome to other: vtterly abhorring from all lawe and ciuility, to passe securely & carelesly by the feeble, & not to enquire the state and maner of his griefe. They esteeme it no small blisse to them to be buried in sepulchers, resembling very narrowly the custome of the Ægyptians in funerall sorrow and lamentation for the dead. As oft as they haue society and fellowship with their wiues, placing themselues in seates one ouer against another, the men take sweete perfume, and burneth it, the women likewise doing the very same. At the drawing neere of the euening they wash and winse

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themselues very cleane, not attempting to touch any thing with their hands, before they haue thoroughly cleansed and purged the filth from their bodies, which thing is in vse likewise with the Arabians.

The selfesame Babylonians acquaint themselues wyth an order full of all abhomination and wickednesse. All the women of their nation once in their whole liues, resort to the Temple of Venus, where abandoning their chastity, they giue vp themselues to be defiled and corrupted by straungers: howbeit, such women as are of great reputation, and haue wealth at will, disdeining to sit and accompany with the rest, are drawne to the temple in chariots or litters cast ouer and couered with a vale of leather: whether being come, leauing the trayne of their meyny and seruants behinde them, they place themselues in seates before the gates of the palace, which is the common vse of all such as are of high degree. Within the Church they sit in greate multitudes, bound about the temples of the head with garlands of sweete and pleasaunt flowres, some of them are comming, others going, for certayne passages and wayes seuerally made by cords & lines, leade and direct the strangers to such as they fancy best and haue moste minde to. Moreouer, hauing once taken her seate in the Temple, she neuer returneth home vntill some one or other of forreigne countreys hath geuen her money, and reapt her chastitie, who approching neere to his lady whome he liketh, sayeth thus: The goddesse Militta be fauourable and gracious vnto thee. By this name Militta is Venus called with Assyrians, neither is it lawfull to despise the money which is geuen, how much or how little soeuer it be, being applied to a sacred & holy vse. Neither may ỳ womã be her own caruer to reiect any ỳ commeth to her, but whosoeuer is her first chapman him she immediately followeth wout respect of persons: with whome, after she hath accompanyed for a while, hauing made her offring to ỳ goddesse, she returneth home,

home, for the time to come not to be allured by mountaynes of gold to acquaint themselues with any in the like sort. Of this noble route such as are most praysewoorthy for beautie and comely proportion of the body, haue soonest made theyr market and are gonne, the grosser and baser sort being held by the law to remaine there so long, till they haue accomplished the rites and customes of the Countrey, so that it chaunceth thē otherwhiles to abide in the Temple a yeare or two, yea sometimes three, before the poore soules can be acquit of their seruitude. The like ordinaunce is of force & vertue in some part of Cyprus. These are the lawes of the people of Babylon, of whome there be three sortes, some which liue only by fish, whiche beeing purged and dried against the sunne, they vse in this manner, first they powne & bray it in a morter, which done, they preserue and keepe it in linnen sheetes, whereof they take at their pleasure, and putting thereto liquour, they kneade and bake it in maner of bread.

The Persian prince Cyrus hauing obteyned the victorie ouer all the countrey of Babylon, was pricked with desire to bring into his power the people of the Massagetes; a nation very large, and in armes couragious and valiaunt, hauing their habitation in the East towardes the morning sunne beyond the floud Araxes, right ouer against the Issedonians, and being (as some men suppose) a part of Scythia. The Riuer Araxes is both greater and lesse then the mighty streame called Ister, wherein also are many Iles not inferiour in compasse to the Iland Lesbus. The people of those Iles liue in the sommer time by all kinde of rootes whiche themselues plucke vp and gather, reseruing the fruite of their trees that is ripe and ready to be eaten for their winter foode and sustenance. By these people were found out and deserued certayne trees, whose fruite beeing cast into the fire (which they vse to kindle swarming together in great flockes) doth no lesse incharme and make

drunken the senses of those that sit by, with the sauour and smell proceeding therefro, then their wyne doth intoxicate the heads of the Grecians, being so much the more idle in their braynes by how much þ more they burne of the afore-said fruite: euen so farre at length, that they fall to singing, daunsing and leaping past measure. Now the floude Araxes (like as also þ ryuer Gyndes which Cyrus broached and deuyded into 360 trenches) beginneth at the Mantien hylles parting it selfe into sixty seuerall streames, the rest (one only excepted) haue their endinges in fennes and marishe groundes: where certayne people are sayde to make their abode, which are nourished by rawe fishes, being clothed and apparelled in Seale skinnes. The other parte of Araxes continueth his course vnto the sea called Caspium, which is a sea of it selfe, not permixt and mingled with any other, for aswell the salte water through the which þ Grecians vse to saile, as also the other without þ pyllers called Atlanticum, finally, þ red sea & it do meete each with other and are all one: but the Caspian waters are hemmed in & inclosed with their owne shores, being in length 15. dayes sayle for a light shippe that goeth with oares: in breadth such that the widest parte (which is toward the west) may be passed ouer in eyght dayes. The west side of this sea is edged in by the mountayne Caucasus, being of incomparable height and greatnesse: vpon this hill one people of all sortes inhabyting: very many & diuerse sustayned by wilde foode and fieldishe releefe. The leaues which their trees beare are much like vnto ours in shew, though different in nature: these they beate to powlder, and tempering them with a quantity of water they make of them a certayne colour of such force and vertue that paynting therewith vpon their garments the similitudes of sundry wilde beasts, it neuer chaungeth hue, but euen as if the pictures had bene wouen and wrought in the cloth: so together with þ woolle it selfe they weare out and decay. These men after the ma-

ner of brute beastes meddle and accompany with their women in open sight. Now the West parte of the sea Caspian being inuyzoned by the hill Caucasus, ꝑ side which extēdeth toward the Easte beateth vpon a large, spacious, & ample playne. The moste parte of this playne is possessed by the Massagets, whom Cyrus foꝛ diuerse & waighty causes was stiꝛred vp and pꝛouoked to assaile by warre. Fiꝛst by the remembꝛaunce of his birth and infancie, whereby he was moued to thinke and imagyne him selfe to bee moꝛe then halfe a god, farre aduaunced aboue the moꝛtall estate of humane kinde. Againe not a litle puffed vp and emboldned by ꝑ luck and pꝛosperous atchieuaunce of all his aduentures wherein foꝛtune shewed him so amiable a countenaunce, that against what nation soeuer hee set his foꝛce, the same hee caused eyther to bend oꝛ bꝛeake, alwayes hauing the better hande of his enemyes.

The kingdome of the Massagets after the decease of the pꝛince hir husband was held by the moste noble and vertuous Queene Tomyris, vnto whom Cyrus addꝛessinge certayne messengers in fained glose of deceiptfull woꝛds, demaunded hir mariage: but the pꝛudent and couragious lady pꝛeceiuing his bent, how not foꝛ the loue of hir selfe, but foꝛ desire of the kingdome he had couloured a sute of dissembled matrimony, flatly foꝛbadde him to come within the lystes and boundes of hir countrey. Cyrus seeing his pollicie to be in vayne, lead his power to the ryuer Araxes, in open and pꝛofessed wise, threatning vengeance and all kinde of cruelty against the realme of the Massagets: wheꝛefoꝛe hauing couered the ryuer with certayne bꝛidges, whereby to trayne and conuey his army ouer the water hee foꝛtified the same with defence & munition of towers builte by ꝑ help & ayde of ships which he made foꝛ ꝑ purpose: to whom being diligently cōuersant & busied in these affaires, Tomyris dispatched an Heꝛauld of peace wᵗ a message as followeth. Thou king of the Medes, leaue of to trouble thy selfe in those matters

which

which ỹ hast taken in hand, vncertayne what gayne ỹ shalt reape by this thine enterpryse: be quiet therefore & be king of thine owne, suffering vs to inioy these borders whereof we haue the right & chiefe dominion. But what? disdayneſt ỹ my counsaile? preferreſt thou al things before peace & quietneſſe? Be it then, if thy hart burne to be dealing with ỹ Massagets, cease thy buyldings & either follow vs 3. dayes iourney into our countrey, or departe our coasts & receiue vs into thine. Cyrus hauing heard this greeting, assembled together the chiefe of ỹ Persians & propounded ỹ matter to be scanned among them: who being all of one mynde & consenting in one opinion made it no cõtrouersie, but ỹ it behoued rather Tomyris with hir army to be receyued into Persia & them selues to retyre into their owne lande: against whom Cræsus being of a contrary iudgment began to reason & argue in this maner. Truly (O king) as I sayd before, since it hath pleased the mighty Iupiter to delyuer mee into thy hands: whatsoeuer I shall marke to be amisse in thy house the same to the most of my power I will study to amend: for myne owne fortune albeit an vnthankfull mistresse, yet hath she bene a lesson and schooling vnto me: if thou thinke thy selfe a god, and thy army immortall, my counsaile is not for thee, my sentence cannot auayle thee: but if ỹ acknowledge thy selfe to be mortall, and to rule ouer those that be subiect to death, learne this first, that ỹ affayres of men are placed as it were in a circle, which being rowled and turned about ne permitteth the same man to bee alwayes fortunate: as touching therefore the question propounded I vary in opynon from all thy counsaile: for geuing liberty to thy enemies to come into thine owne realme, it is to be feared least at the same time thou leese both the victory and thy kingdome. thinkeſt thou the Massagets if they get the better, will straight wayes depart without spoyle of thy countrey? contrarywise, if thou vanquiſhe them what canſt thou winne? Certes (O Kynge) not comparably to that as if thou

beate these Cockes one their owne dunghilles, so mayste thou followe them presently vpon the spurres and set them besides their owne pearches. Consider this (noble prince) and if thou seeme to like it, seeke to follow it, and fly not one foote before thon performe it: that hauing done this fonde girle to vnderstande thy inuincible force and prowesse, thou mayste follow thine enimyes at the hard heeles, euen into ꝑ gates and walles of their city. For shame let it not be sayd at any time, that Cyrus the sonne of Cambyses did abandone the fielde and geue place to a woman. I thinke it good therefore to goe so farre forward, vntill they prouyde themselues, and come forth to meete vs: wherein also we haue fit occasion to vse a pollicy. It is not vnknowne to you that the Massegets are vnacquainted with the stately dyet and magnificency of the Persians: for which cause hauing left behind vs in our tentes all store of delightesome and pleasaunte meates, with great plenty and aboũdance of sweete wines, let vs leaue the weakest parte of our army there, and withdraw our selues aside to ꝑ ryuer: our enemyes glutted with ryot, and bereaued of their right senses by excesse of wine; what may hinder vs to take them vnwares, causing them to pay the pryce of their dinner with the losse of their lyues. These opinions were vttered as concerning the cause. But Cyrus refusing to be ruled by the Persians, betoke him selfe wholly to follow the aduise of Cræsus. Wherefore he gaue significations to Tomyris to retyre back, delaring him self to be ready to follow & geue her battle at home in her owne countrey. The Queene according as shee had determyned withdrew her selfe backe into the middes of the region.

Now king Cyrus hauing committed to his sonne Cambyses the gouernaunce and administration of the realme, he delyuered into his hands Cræsus king of ꝑ Lydians, earnestly charging him vpon the duty & obedience of a sonne, ꝑ if his luck in battle were worse then he loked for, he should let passe no parte of courtesie, honour, & liberality towards

him:

him; which when he had sayd he sent them away into Persia passing ẏ water him selfe with his whole power. The same night after hee had trayned his host ouer the streame of Araxes there befell vnto him a straunge vision, wherein being on sleepe he seemed to beholde the eldest sonne of Hystaspes hauing on his shoulders two wynges, with one of the which he shadowed all Asia, with the other all Europa. Hystaspes (comming of the princely house of ẏ Persian Achemenides and borne of Arsaces) had a sonne named Darius, superiour in yeares to the rest of his children, being at that time welnigh twenty yeares olde, whom his father for that hee was too younge for the campe, left at home in his owne countrey. Cyrus awaked from his dreame, began to waigh and ponder with him selfe the drift and intent of his vision, and supposinge it to bee of no smale moment called for Hystaspes with whom in secret wise hauing remoued all company he cõmoned thus. Thy sonne Hystaspes hath wrought treason against me and my kingdome, which his disloyall & malicious trechery I came to knowe by this meanes. The heauenly powers whose prouidence is a buckler to mee against all aduersity hauing chiefe care and regarde of my health, haue shewed me all things that are to come. No longer ago then this last night I beheld in my sleepe the eldest of thy children, bearing on each shoulder a mighty winge, and couering with the one all Asia, with the other Europa, whereby I assuredly coniecture his treason which hee couertly tendeth against the crowne: hence then, dispatch and speede thee into Persia, reserue him safely to my nexte retourne, that calling him to his tryall I may see by what meanes he can quit himselfe of trechery. These things sayd Cyrus for that hee assuredly thought that Darius had tended mischiefe to his person and priuily sought to vndermine him in his kingdome. But hee reckned without his host, & was farre deceyued of his accounte: for the gods did foreshew, and signifie to him how in that place he should finishe

his life, and that his kingdome at the length should descend to Darius. Hystaspes shaping an answere to ꝑ kings words began and sayd. The gods forbid (O mighty prince) that any one of the Persian bloud should eyther malice thy person or impeach thy Maiesty: who if he were knowne a thowsand M. deathes were to easy for him. By whom, but onely by thy ayde (most gratious king) were we made of slaues fremen, of subiects and vassals lordes and rulers ouer other? If the gods haue accused my childe of treason, take him, he is thine owne, I yeelde him vp to bee dealt withall as it seemeth thee best. His talke finished hee immediatly tooke his passage ouer the ryuer Araxes, into Persia, for farther assuraunce and charge of his sonnes appearaunce at ꝑ Kings pleasure.

Cyrus hauing gayned the other side of Araxes, and marched forward one dayes iourney, forthwith he did as Crœsus had counsayled him, leauing in his tents the feeblest and most vnapt souldiers of his whole number, and departed thence with the rest to the shores and banckes of Araxes, being lightly harneysed and addressed for the purpose. The seely remnaunte of the Persians appointed to stay behinde in defence and munition of the tentes, were assayled by the third parte of the Massagets power: where vsing al meanes to saue the tentes and succour them selues, they were miserably foyled and slayne. The enemy entering the campe and perceyuing all places to be furnished with sumptuous prouision of dainty and delicious meates, toke the benefit of so good and fauourable fortune, and fel freshly to the banquet, in so much that hauing there stomacks forced with victayls and their heads inchaũted with wyne, they were taken with a profounde & heauy sleepe: when of a sudden the Persians returning from their ambush, came vpon them vnwares & putting the most parte to the sword, the rest they tooke and apprehended alyue. Among these was the sonne of Queene Tomyris named Spargapises, to whom was geuen and cõ-

mitted

mitted the guiding of the army. Tomyris aduertised of hir sonnes misfortune together with the chaunce and losse of hir subiects, full of stomacke and displeasure, sent hir Legate ꝑ second time, and saluted Cyrus on this wise.

Thou insatiable and bloudy boutcher boast not thy selfe of this thou hast done, for if by the fruite and sappe of the Vyne (wherewith thy selfe otherwhyles being filled to the very eyes art free from no madnesse, vice, and blasphemy) if herewith I say, thou hast taken and inchaunted my sonne: it is thy pollicy, not thy power: thy craft, not thy courage that hath gotten thee the victory. Well then: once agayne heare mee, and bee ruled by my counsayle: get thee hence yet, and bee speedily packinge, release my sonne whom thou hast in hold: for if in case thou refuse and stay but one moment, I sweare by the Sunne the god and king of the Massagets, I will glut that greedy pawnch of thine with aboundaunce of bloude, wherewith thou seemest to bee insaturable and neuer to be satisfied. These words with Cyrus came in at one eare and went out at the other, lighter in value then the wynd in waight.

Notwithstandinge, seely Spargapises sonne to the stoute and couragious Queene Tomyris, being throughly awaked and come to him selfe, perceyuing the case he was in, humbly besought Cyrus to loose him & take of his bondes: which done, and hauing his hands at liberty, hee pawnched him selfe into the belly with a Iauelyne, and so dyed. Such was the end and heauy desteny of poore Spargapises ꝑ Queenes sonne. Whom his mother greatly lamenting, and seeing hir counsayle to take no place, gathered a mighty power & fought with king Cyrus in such sorte, that of all battayles & combatrys of the Barbarians there was neuer any so bloudy, fell, and cruell on both sides as this. The fight and battayle it selfe was in this maner. First of all being distant one from another a certayne space, they assaulted each other by shotte of Arrowes, which beinge spente & consumed, so fierce a close was geuen on both parts wᵗ Swords,

Daggers, and Iauelynes, that the very fire sparkled out by the force and might of their blowes. Thus the battayle remayned equall a greate spare, neither parte yeelding the breadth of a hayre to his enemy, till at the length the Massagets preuailing, made a great slaughter of the Persians: wherein Cyrus himselfe hauing raygned thirty yeares saue one, made a finall ende and conclusion of his dayes: whom the wrathfull Queene Tomyris seeking oute amonge the slayne and mangled bodyes of the Persians, toke his head & throwing it into a vessell filled with bloud, in vaunting and glorious wise insulted ouer it in these words. Thou Bourtherly tyrant, my sonne thou tokest by craft and kylledst by cruelty, wherefore with thy selfe I haue kept touch. Now therefore take thy fill bloudy caitife, sucke there till thy belly cracke. In this maner dyed the noble King Cyrus: of whose death and ende since many and sundry thinges are writed, it seemed vs good to followe that, which among the rest sounded nerest to truth.

The Massagets are very like the Scythians both in lyuing and attyre. There maner is to fighte both on foote and horse backe, in both kindes exceeding valiaunt. There weapons which they vse are Arrowes, Speares, & short Daggers after the maner, and custome of the countrey: all their Harnesse and furniture is garnished and adorned both with Golde and Brasse: vnto their Speares Quyuers and Daggers, Spangs and bullions of brasse: their Cosslets, Belts, and the rest of their armour beinge gallauntely set forth and beautified with Golde. In like maner also the curets of their horse are layde & embolled with curious worke of Golde: wherewith also are done and beset their raynes, brydles, and trappinges: being altogether vnacquainted with the vse of Siluer, or Iron. For the land yeelding vnto them inestimable pleny of Gold and Brasse, yet of Siluer and Iron it is quite voyde and destitute.

Moreouer their maners are these. Euery one marieth a wife,

a wyfe, which notwithstanding is common and indifferente to all. For that which the Grecians affirme to bee done by the Scythians, the selfe same, not they, but the Massagets doe cõmonly vse and practise: being of a very certainety, þ as oft as any of the Massagets is moued with desire of Women, he maketh no more adoe but hanging his quyuer vpon the pinne of his wayne, goeth openly to worke without any regard. They haue no certaine ende or terme of their liues: but as euery one is arryued to the pits brinke, & growne to extremity of age, him his kinsfolkes and acquaintance take with certayne cattell and sacrifice him to the gods, whose flesshe being afterwardes boyled in a Chaldern, they make thereof a solemne feaste or banquet. Which kinde & maner of death is esteemed with them the most blessed and glorious death that can possibly happen to man. Such as dye through any disease or malady, they neuer eate, but ouerwhelm and couer them with moulde, holding him vnhappy and accursed that lyued not to the diuine dignity and honour of sacrifice. They sowe not one foote of grounde, but mayntaine themselues and liue by fish, great aboundaunce whereof the riuer Araxes doth yeelde vnto them. Their only drinke is milke, besides the which they vse nothinge. Among the gods they geue honour to the Sunne alone, vnto whom they consecrate and offer vp horses: which manner of oblation they ordayned for this reason: that to the quickest, and swiftest of all the gods, they might likewise offer the most slight and swifte creature that lyueth on the earth.

Herodotus his second Booke entituled Enterpe.

After the death of the most noble & vertuous King Cyrus, there succeded him in ꝑ empyre a son of his, named Cambyses, born of Cassandana daughter to Pharnaspus, who dying long tyme before ꝑ king hir spouse, was greatly bewayled by him, and his whole empyre. The younge prince Cambyses makinge none other accounte of ꝑ lones, then of his lawfull seruaūts left him by the due right and title of inheritaunce, went in expedition against the Ægyptians, preparing an army aswell out of other countreys as also out of the regions & borders of Greece, which were vnder his gouernment. The Ægyptians before such time as Psammetichus held the supremicy, thought them selues to haue bene the first and moste auncient people of ꝑ world. This king in time of his raigne and gouernaunce in Ægypt, for the great desire hee had to know by what people the earth was first inhabited wrought an experience whereby the Ægyptians were brought to thinke that the Phrygians were the most old & auncient people of the earth, and them selues to be nexte in antiquity to them. For Psammetichus by all meanes indeuouringe to know who they were that first and before al others came into the world, finding himselfe hardly satisfied with ought he could heare: practised a deuise and feate of his owne braine. Two young infants borne of base parentes, hee gaue to his Sheepheard to bring vp & nourish in this maner. He gaue cōmaundement ꝑ no man in their presence or hearing should speake one word: but that being alone in a solitary & deserte cabyne farre from all company, they should haue milke and other foode brought & mynistred to them in due & conuenient time. Which thinges were done & commaunded by him, to the intent ꝑ when they left of their childish cries & began to prattle and speake plainly, he might know what speach & lan-

An experience vvrought for the tryall of antiquitie.

lãguage they would first vse: which in processe of time fell out and happened accordingly. For being of ẏ age of two yeares, it chaunced that the sheephearde (who was their Nourice & bringer vp) approching neere to the doze of the Cottage & entring in, both the litle brats sprawling at his feete, & stretching forth their hands, cryed thus: *Beccos, Beccos*: which at the first hearing, the Pastour noted only and made no words: but perceyuing him selfe alwayes saluted after one sort: and ẏ euermore at his entraunce the children spake ẏ same word, the matter was opened to ẏ king: at whose cõmaundement he brought the children and deliuered them vp into his hands: whom when Psammetichus also himselfe had heard to chat in the same maner, he made curiouse search what people vsed ẏ word *Beccos* in their language, & in what meaning they toke it. Whereby he came to know ẏ the word was accustomably vsed by ẏ people of Phrygia to signifie bread. For which cause the Ægyptians came into opinion, ẏ the Phrygians were of greater time & longer continuance then them selues. Of all which matter, & the maner of doing thereof, I was credibly informed by the priestes of ẏ god Vulcane, abiding at Memphis. Howbeit many fond fables are recited by the Grecian writers, that Psammetichus geuing ẏ children to certaine women of the country to sucke & bring vp, caused their tongues to bee cut out ẏ they might not speake to them. Thus much was rehearsed by them of ẏ trayning vp & education of the infants. Many other things also were told me by the holy and religious Chaplaynes of ẏ god Vulcane, with whom I had often conference at Memphis.

It vvere a question if a man should bee taught no language, in vvhat tongue hee vvould speake

Moreouer, for ẏ same occasion I toke a iourney to Thebs & Heliopolis, which is to wit, ẏ city of ẏ Sunne, to ẏ end I might see whether they would iumpe all in one tale & agree together. For the Heliopolitans are sayd to bee the most prudent & witty people of all ẏ Ægyptians. Notwithstanding of diuine & heauenly matters, as touching their gods, loke what they told me I am purposed to conceale, saue onely their names, which are manifestly knowne of all men: of other matters I meane to keepe silence, vnlesse by the course of the hystory I shall perforce bee broughte into a narration of the same. In all their talke

Heliopolis the city of the Sunne.

The vvisest people in AEgypt.

talke of mortall and humane affayres, they did rightly accord & consent one with an other: saying this: that þ Ægyptians first of all others found out the circuite & compasse of þ yeare, deuiding the same into 12 seuerall moneths according to þ course and motion of the starres: making (in my fancy) a better computation of the time then the Grecians doe, which are driuen euery thirde yeare to adde certaine dayes to some one moneth, whereby the yeares may fall euen & become of a iust cõpasse. Contrarywise, the Ægyptians to three hundred dayes which they parte & distribute into twelue moneths, making addition of fyue odde dayes, cause the circle and course of their yeares to fall out equally & alwayes a like. In like maner the Ægyptians first inuented and vsed the surnames of the twelue gods: which þ Grecians borowed & drew from them. The selfe same were the first founders of Aulters, Images, & Temples to the gods: by whom also chiefly were carued the pictures of beasts and other creatures in stone, which thing for þ most parte they proue & confirme by lawfull testimonyes & good authority: to this they ad besides þ the first king þ euer raygned was named Menes, vnder whose gouernaunce all þ lande of Ægypt except the prouince of Thebes was wholly couered & ouerwhelmed with water, and þ no parte of the ground which lyes aboue the poole called Myris was then to be sene: into which poole from the sea is 7. dayes sayling. And truly as concerning þ countrey they seemed to speake truth. For it is euident to all men (who hauing neuer heard thereof doe but onely beholde it) how that parte of Ægypt whereat the Grecians are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likwise all the land aboue the poole for the space of three dayes sayleing: whereof notwithstanding they spake nothing at all. Besides, there is another thing from whence no smale proofe may be borowed: to wit, the very nature and quality of the Ægyptian soile: which is such that being in voyage towards Ægypt, after you come within one dayes sayling of the lande, at euery sounde with the plummet, you shall bringe vppe great store of mud and noysome filth, euen in such place as the water is eleuen ells in depth: whereby it is manyfest that so farre þ ground

was

The 12 moneths of the yeare first found out by the Ægyptians.

The names of the 12 gods, Aulters, Images, and Temples inuented by the Ægyptians.

Menes the first kinge that euer raygned.

Ægypte for the most parte couered with water.

was cast vppe and left bare by the waters. The length of Ægypt by the sea coaste is 423. miles and a halfe: according to our lymitation which is from the coaste of Plynthines, to the poole named Selbonis, whereunto reacheth an ende of ẏ great mountayne Cassius: on this side therefore Ægypte is sixety scheanes, which conteyne the number of myles before mentioned. For with ẏ Ægyptians such as are slenderly landed, measure their groũd by paces, they which haue more, by furlongs, vnto whom very much is allotted, by the Persian myle named Parasanga: lastly such as in large and ample possessions exceede the rest, meete their torritory by Schœnes. The measure Parasanga contayneth thirty furlongs, the Schœne threescore, whereby it cõmeth to passe that the lande of Ægypt along the sea is 3600. furlongs, from this parte towarde the citie Heliopolis and the middle region: Ægypt is very wyde and broade a playne and champion countrey, destitute of waters, yet very slimie and full of mudde. The iourney from the sea to Heliopolis by the higher parte of the region, is welnigh of the same length with that way, which at Athens leadeth from the aulter of the twelue gods to Pisa, and ẏ palace of Iupiter Olympius, betwene which two wayes by iust cõputation can hardly bee founde more then fifteene furlonges difference: for the distaunce betwene Athens and Pisa is supposed to want of 1500 furlongs, fiftene, which number in the other of Ægypt is ful, complet, and perfit: trauayling from Heliopolis by the hills you shall finde Ægypt to be straight and narrowe compassed, banked on the one side by a mighty hill of Arabia, reachinge from the North towardes the South which by degrees waxeth higher and higher, and beareth vpwards toward the redd sea. In this mountayne are sundry quaries out of the which ẏ people of Ægypte hewed their stone to builde the Pyramides at Memphis: one this side, the hill draweth and wyndeth it selfe towarde those places whereof we spake before. The selfe same mountayne hath another course from the Easte to the Weste stretching so farre in length as a man may trauayle in two monethes: the Easte ende hereof yeldeth frankincense in great aboundaunce: likewise one the other side of Ægypt which lyeth to-

The maner of the Ægyptians measures.

AEgypt nexte the sea coaste: 3600. furlonges.

The description of the countrey of AEgypt.

A mountaine.

eth towardes Africa, there runneth another stony hill, where-in are builte certayne Pyramedes very full of gravell & grosse Sande, like vnto that parte of the Arabian hill that beareth toward the South: so that from Heliopolis the wayes are very narrowe not passing foure dayes course by Sea.

The spate betwene the mountaynes is champion ground, being in the narrowest place not aboue two hundred furlongs from the one hill to the other: hauing passed this straight, Ægypt openeth into a large and ample wideneſſe extendinge it selfe in great breadth: such is the maner and situation of the countrey.

Furthermore, from Heliopolis to Thebs is nyne dayes iourney by water, being seuered from each other in distance of place foure thowsand eight hundred and sixty furlongs, which amounteth to ỳ number of foure score and one schœnes: of the furlongs aforesayd, three thowsand and sixe hundred lye to the sea, as wee declared before: Now from the sea coaste to the citty Thebs are 6120. furlonges of playne ground, & from Thebs to the city Elephantina, 820. Of all the region and countrey Ægypt whereof wee haue spoken the most parte is borowe ground, wherein the waters heretofore haue had their course. for all the whole bottome which lyeth betwene the two mountaines aboue the city Memphis seemeth to haue bene a narrow sea, much like vnto those places that lye about Ilium, Teuthrania, Ephesus, and the playne of Meander: if it be not amisse to bring smale things in comparison with greater matters: forasmuch as none of those ryuers which held their passage in the places forenamed, are worthy to be mentioned where any one of the seuen streames of Nylus are brought into talke: there be also other floudes not comparable in bigneſſe to Nilus, which haue wrought straunge effectes and wonderfull thinges in the places where they haue runne: amongst whom is the famous ryuer Achelous, which flowing through Acarnania into ỳ sea of the Iles Echinades, hath ioyned the halfe parte of the Iles to the mayne and continent. In the countrey of Arabia, not far from Ægypt there is a certaine arme or bosome of the sea, having a breach & issue out of the red sea, the length whereof be-

The straunge effects of certayne ryuers.

ginning

ginning at the end of ẏ angle or creeke & continuing to ẏ wyde mayne, is foure dayes sayle: the breadth easy to be cut ouer in halfe a day: in this narrow sea the waters ebbe & flow, raging and roaring exceedingly against a forde or shalow place, wherat the streame beateth with great violence: such a like creeke I suppose to haue bene in former ages in the lande of Ægypte, which brake out from the North sea, and continued his course towards Æthyopia: like as also the Arabian sea (whereof we haue spoken) floweth from the south waters, towards ẏ coasts of Syria, both which straights welnigh in their furthest corners concur & meete together being separrted by no great distaunce of groũd: were it then that ẏ ryuer Nilus should make a vent, & shed it selfe into the narrow sea of Arabia, what might hinder, but ẏ in 200000 yeares, by ẏ cõtinuall & daily course of ẏ ryuer, the creeke of the salt waters should be cleane altered & become dry: for I think it possible, if in 10000 yeares before me, sundry ryuers haue chaũged their courses & left the groũd dry whereas first they ran: an arme of the sea also much greater then ẏ may bee dryuen besides his naturall bosome, especially by the force of so great a streame as the riuer Nilus, by whom diuerse things of greater admiration haue bene brought to passe. The reporte therefore which they gaue of the soyle I was easely brought to beleue, aswel for that ẏ country it selfe bringeth credite to the beholders, as also ẏ in the very hills & mountaynes of the region are found a multitude of shel fishes, the earth likewise sweating out a certaine salt and brynishe humour, which doth corrupt and eate the Pyramides. Agayne, it is in no point like to any of the countryes that lye next vnto it, neither to Arabia, Lybia, nor Syria, (for the Syrians inhabite the sea coaste of Arabia) being of a blacke and brittle moulde, which commeth to passe by the greate store of mudde and slimy matter which the ryuer beinge a flote bringeth out of Æthyopia into the lande of the Ægyptians. The earth of Lybia is much more redde and sandy vnderneath. The moulde of Arabia and Syria drawe neere to a fatte and battle claye, beynge vnder grounde very rockye and full of stone.

By vvhat proofes the coũtrey of Ægypt is argued to haue bene couered by vvaters.

Lykewyse, for proofe that the Region in tyme past was watery

watery ground the priests alleadged how in the time of kinge Myris his raygne the flood arysing to the heighth of 8. cubits watered the whole countrey of Ægypte lying beneath Memphis, scarse 900 yeares being past & expired since the death and decease of Myris: whereas at these dayes vnlesse it swell and increase 15. or 16. cubits high, it cõmeth not at all into ỹ coast, which aforesaid coast, if accordingly to ỹ fall of ỹ riuer it grow still in loftynesse and become higher, the earth receyuinge no moysture by the floude, I feare ỹ Ægyptians themselues that dwell beneath ỹ lake Myris both other, & also the inhabitants of the lande of Delta, will euermore be annoyed with the same plague and inconuenience, whych the Grecians (by their accounte) are sometimes like to abyde. For the people of Ægypt hearing that the whole countrey of Greece was moysned and watered by the seasonable fall of rayne and showers, & not by floudes and ryuers lyke vnto their owne: they prophecy that ỹ day would come, when as the Greekes being deceyued of their hope would all pearishe through famine and hunger: meaning that if ỹ gods did not vouchsafe tẽ raine in due season, from whome alone they haue their moysture, the whole nation shoulde goe to wracke for want of sustenaunce. Thus farre it pleased them to descant of the fortune of Greece. Let vs nowe consider in what estate and condition they stand them selues if then (as we sayd before) the lowe countrey of Memphis (for in these is the gayne and increase of grounde seene) ware & augment accordingely as in former times, our friendes of Ægypt shall shew vs the way, what it is to be famished and dye by hunger: if neyther theyr land be moysened by the sweete and timely showres of rayne, nor by the swelling and rysing of the riuer. For as now, they haue an especiall aduauntage aswell of all men els, as of the rest of their countreymen ỹ dwell higher, in that they receiue the fruite and increase of the ground without eyther tilling or weeding the earth, or doing ought els belonging to husbandry: wherefore immediately after the rysing of ỹ waters, ỹ earth being moyste and supple, & the ryuer returned agayne to his olde course, they sowe & scatter their seede euery one vpon his owne ground & territory: wherinto hauing driuẽ great

In AEgypt it neuer rayneth, but their lande is vvatered by the ouerflovve of Nilus.

The maner of husbandry amongst the AEgyptians.

great heards of Swine that roote and tread the grayne and moulds together, they stay till the time of harueſt, attending the increaſe and gaine of their ſeede. Being full growne and ripened, they ſend in their hogges afreſh to muzle and ſtampe the corne from out the eares, which done, they ſweepe it together, and gather it. If we follow the opinion of the people of Ionia, as touching the land of Ægypt, who affirme, that the true countrey of Aegypt is in very deede nothing elſe ſaue the prouince of Delta (which taketh his name of the watchtowre or Caſtle of eſpiall made by Perſeus) teſtifying beſides, that by the ſea coaſt to the ſalt waters of Peluſium, it ſtretcheth forty ſcheanes in length, and reacheth from the ſea toward the hart of the region, to the city of the Cercaſians (neere vnto which ꝑ riuer Nilus parteth it ſelfe into two ſeuerall mouthes, the one whereof is called Peluſium, the other Canobus) and that all the other partes of Aegypt are belonging to Arabia and Africa, we might very well inferre and prooue hereof, that the countrey of Aegypt in former times was none at all. For the land of Delta (as they ſay, and we eaſily beleeue) was grounde left voyde and naked by the water, and that of late yeares alſo and not long ago: wherefore if they had no countrey at all, what cauſed them ſo curiouſly to labour in the ſearching out and blazing of their auncientry, ſuppoſing themſelues to be the chiefe of all people, the knowledge and intelligence whereof, was not worth the two yeares triall and experiment which they wrought in the children. I my ſelfe am fully perſwaded, that the Aegyptians tooke not their beginning together with the place of Delta, but were alwayes ſince the firſt beginning and originall of mankinde, whoſe countrey gayning ground, and increaſing by the chaunge and alteration of the riuer, many of them went downe from the high countrey, and inhabited the low places, for which cauſe, the City Thebes, and the countrey belonging thereto, was heeretofore called Aegypt, the circuite and compaſſe whereof is 6120. furlongs. Be it ſo then that our opinion accord and conſent with truth, the Græcian writers are in a wrong bore, but if they ſpeake truely, yet in other matters they recken without their

Hogs be the beſt husbands in Ægypt, and the vvorſt in England.

A confutation of the opinion of the Ionas concerning Aegypt.

hoste, making but three partes of the whole earth, Europa, Asia, and Africa: whereas of necessity Delta in Aegypt should be accounted for the fourth, sithens by their owne bookes it is neyther ioyned with Asia, nor yet with Africa. For by this account, it is not the riuer Nilus that diuides Asia from Africa, which at the poynt and sharpe angle of Delta, cutting it selfe into two sundry streames, that which lyes in ꝑ middes should equally pertayne both to Asia and Africa. But to leaue the iudgement and opinion of the Greekes, we say and affyrme, that all that countrey is rightly tearmed Aegypt, whiche is held and possessed by the Aegyptians, euen as also we make no doubt to call those places Cilicia and Assyria where the Cilicians and Assyrians do dwell. In like manner, according to truth, Asia and Africa are disseuered and parted betweene themselues by none other borders, then by the limits and boundes of Aegypt. Howbeit, if we followe the Græcians, all Aegypt (beginning at the places called Catadupæ and the city Elephantina) is to be diuided into two partes, which draw their names of the regions whereunto they are adioyned, the one belonging to Africa, the other to Asia. For the riuer Nilus taking his beginning from the Catadupæ so called, and flowing through the middes of Aegypt, breaketh into the sea, running in one streame til it come to the city of the Cercasians, and afterwards seuering it selfe into three sundry chanels. The first of these chanels turneth to the East, and is called Pelusium, the second Canobus, the third streame flowing directly in a straight line, kepeth this course, first of all scouring through the vpper coastes of the countrey, it beateth full vpon the poynt of Delta, through the middest whereof, it hath a straight and direct streame euen vnto the sea, being the fayrest and most famous of all the rest of the chanels, and is called Sebennyticum. From this streame are deriued two other armes also, leading to the salt waters, the one being called Saiticum, the other Mendesium. For as touching those braunches and streames of Nilus, which they tearme Bolbitinum and Bucolicum, they are not naturally made by course of the water, but drawne out and digged by the labour of men. I followe not

The course of the riuer Nilus.

The names of the chanels of Nilus: Pelusium. Canobus.

Sebennyticum

Saiticum. Menedesium. Bolbitinum. Bucolicum.

the

the fantasies of mine owne brayne, nor imagine any thing of my selfe, for that the countrey of Aegypt is so wyde, and of such amplitude as we haue described it, I appeale to the oracle of the god Hammon which came into my minde, beeyng in study and meditation about these matters.

A story touching the description of Ægypt.

The people of the two cities Mærea and Apia that inhabite the borders of Aegypt next vnto Africa, esteeming thẽselues to be of the linage and nation of the Africans, not of the Aegyptians, became weary of their ceremonies and religion, and would no longer absteyne from the flesshe of kyne and feamale cattell, as the rest of the Aegyptians did, they sent therefore to the prophecy of Hammon, denying themselues to be of Aegypt, because they dwelt not within the compasse of Delta, neither agreed with them in any thing, wherefore they desired ẏ god that it might be lawful for them without restraint to taste of all meates indifferẽtly: but the oracle forbade thẽ so to do, shewing how all that region was iustly accounted Aegypt which the waters of Nilus ouerranne and couered, adding hereto all those people that dwelling beneath the city Elephantina, dranke of the water of the same floud. This aunswere was giuen them by the oracle. Nowe it is meete wee know, that Nilus at what time it riseth aboue the banckes, ouerfloweth not Delta alone, but all the countrey next vnto Africa, and likewise the other side adioyning to Arabia, couering the earth on both partes the space of two dayes iourney or thereabout.

An oracle in Afrike.

How much of the land Nilus ouerflowyeth.

As touching the nature of the riuer Nilus, I could not bee satisfyed either by the priests, or by any other, being alwayes very willing and desirous to heare something thereof, first, what the cause might be that growing to so great increase, it shoulde drowne and ouergo the whole countrey, beginning to swell the eyght day before the kalends of July, and continuing aflote an hundred daies, after which time, in the like number of dayes it falleth agayne, flowyng within the compasse of hys owne banckes tyll the nexte approch of July.

The cause and time of the rising of the riuer.

Of the causes of these thynges the people of Aegypt were ignoraunte themselues, not able to tell mee anye thyng

whether Nilus had any proper and peculiar vertue different from the nature of other flouds. About which matters being very inquisitiue, moued with desire of knowledge, I demaunded moreouer the reason and occasion why this streame of all others neuer sent foorth any mist or vapour, such as are commonly seene to ascend and rise from the waters, but heerein also I was fayne to nestle in mine owne ignorance, desiring to be lead of those that were as blind as my selfe. Howbeit, certayne Græcian wyters thinking to purchase the price and prayse of wit, haue gone about to discourse of Nilus, and set downe their iudgement of the nature thereof, who are found to varry and dissent in three sundry opinions, two of the which I suppose not worth the naming, but only to giue the reader intelligence how ridiculous they are. The first is, that the ouerflow of Nilus commeth of none other cause, then that the windes Etesiæ so named, blowing directly vpon the streame thereof, hinder and beate backe the waters from flowing into the sea, which windes are commonly wont to arise, and haue their season a long time after the increase and rising of Nilus: but imagine it were otherwise, yet this of necessitie must follow, that all riuers whatsoeuer hauing a full and direct course against the windes Etesiæ, shall in like maner swell and grow ouer their bankes, and so much the rather, by how much the lesse and weake the flouds themselues are, whose streames are opposed against the same. But there be many riuers as well in Syria as in Africa, that suffer no such motion and change as hath bin sayd of the floud Nilus. There is another opinion of lesse credite and learning, albeit of greater woonder and admiration then the first, alleadging the cause of the rising to be, for that the riuer (say they) proceedeth from the Ocean sea, which enuironeth the whole globe and circle of the earth. The third opinion being more caulme and modest then the rest, is also more false and vnlikely then them both, affirming, that the increase and augmentation of Nilus commes of the snowe waters molten and thawed in those regions, carying with it so much the lesse credit and authority, by how much the more it is euident that the riuer comming from Africa through the middest

Nilus sendeth foorth no miste.

A refutation of the Grecians as touching the same things.

middest of Æthiopia, runnes continually from the hotter countreys to the colder, beeing in no wise probable, or any thing likely that the waxing of the waters should proceede of snowe. Many sound proofes may be brought to the weakening of this cause, whereby we may gesse how grossely they erre whiche thinke so greate a streame to be increased by snowe. What greater reason may be found to the contrary, then that the windes blowing from those countreys are very warme by nature. Moreouer, the lande it selfe is continually voyde of rayne and yce, being most necessary that within fiue dayes after the fall of snowe there should come rayne, where by it commeth to passe that if it snowe in Ægypt, it must also of necessity rayne. The same is confirmed and established by the blacknesse and swartnesse of the people, coloured by the vehement heate and scorching of the sunne: likewise by the swalowes and kytes which continually keepe in those coastes: lastly by the flight of the cranes toward the comming of winter, which are alwayes wont to flye out of Scythia and the cold regions to these places, where all the winter season they make their abode. Were it then that neuer so little snow could fall in those countreys by the which Nilus hath his course, and from which he stretcheth his head and beginning, it were not possible for any of these things to happen which experience proueth to be true. They which talke of Oceanus, grounding their iudgement vppon a meere fable, want reason to proue it. For I thinke there is no such sea as the Ocean, but rather that Homer or some one of the auncient Poets deuised the name, and made vse thereof afterwardes in their tales and poetry. Now if it be expedient for me hauing refuted and disalowed other mens iudgements, to set downe mine owne. The reason why Nilus is so great in sommer I take to be this. In the wintertime the sunne declining from his former race vnder the colde winter starre, keepeth hys course ouer the high countreys of Africa, and in these fewe wordes is conteyned the whole cause. For the sunne the neerer he maketh his approch to any region, the more he drinketh vp the moysture thereof, and causeth the riuers and brookes of the same countrey to runne

vvithin fiue dayes after snovve, falleth rayne.

That there is no sea called Ocean.

The true opinion of these things.

very lowe. But to ſpeake at large, and lay open the cauſe in more ample wyſe, thus the caſe ſtandeth. The bringer to paſſe and worker hereof is the ſunne, beeing caryed ouer the hygh countreys of Africa: For the ſpring time with them beeyng very fayre and cleare, the land hote, and the wyndes colde, the ſunne paſſing ouer them workes the ſame effecte as when it runneth in the middeſt of heauen in ſommer, forſomuch as by vertue of his beames gathering water vnto him, he cauſeth it to aſcend into the ſuperiour regions, where the windes receiuing it, diſpearſe the vapours and reſolue them againe, which is chiefely done by the South and Southweſt winde that blowe from theſe countreys, beeing ſtormy and full of rayne. Now the water drawne out of Nilus by the ſunne, doth not in this ſort fall downe agayne in ſhowres and drops of rayne, but is quite ſpent and conſumed by the heate. Toward the ende of winter, the ſunne drawing towards the middeſt of the ſkye in like manner as before, ſucketh the water out of other riuers, which is the cauſe that being thus drawne vntill much rayne and ſhowres increaſe them agayne, they become fleete and almoſt drie. Wherefore the riuer Nilus, into whome alone no ſhowres fall at any time, is for iuſt cauſe loweſt in winter, and higheſt in ſommer, foraſmuch as in ſommer the ſunne draweth moyſture equally out of all riuers, but in winter out of Nilus alone, this I take to be the cauſe of the diuers and changeable courſe of the riuer. Hereof alſo I ſuppoſe to proceede the dryneſſe of the ayre in that region, at ſuch time as the ſunne deuideth his courſe equally, ſo that in the high countreys of Africke it is alwayes ſommer: whereas if it were poſſible for the placing and ſituation of the heauens to be altered, that where North is, there were South, & where South is, North, the ſunne towardes the comming and approach of winter departing from the middeſt of heauen, would haue his paſſage in like ſort ouer Europe, as now it hath ouer Africke, and worke the ſame effects (as I iudge) in the riuer Iſter, as now it doth in Nilus. In like maner, the cauſe why Nilus hath no miſt or cloude ariſing from it according as we ſee in other flouds, I deeme to be this, becauſe the countrey is exceeding

The cauſe vvhy the South and Southvveaſt vvind bring rayne.

Iſter a great riuer in Europe.

hote

hote and parching, being altogether vnfit to sende vp any vapours, which vsually breathe and arise out of cold places. But let these things be as they are and haue bene alwayes.

The head and fountayne of Nilus where it is, or frō whence it cōmeth, none of the Ægyptians, Græcians, or Africans that euer I talked with, coulo tell me any thing, besides a certaine scribe of Mineruas treasury in the city Sais, who seemed to me to speake merily, saying, that vndoubtedly he knewe the place, describing the same in this manner. There be two mountaines (quoth he) arising into sharpe and spindled tops, situate betweene Syēne a city of Thebais, and Elephantina, the one called Crophi, the other Mophi. From the vale betweene the two hilles doth issue out the head of the riuer Nilus, being of an vnsearchable deapth, and without bottome, halfe of the water running towardes Ægypt and the North, the other halfe towardes Æthiopia and the South. Of the immeasurable deapth of the fountayne, the scribe affirmed, that Psammetichus King of the Ægyptians had taken triall, who sounding the waters with a rope of many miles in length, was vnable to feele any ground or bottome: whose tale (if any suche thyng were done as he sayde) made me thinke, that in those places whereof he spake, were certayne gulfes or whirlepooles very swift, violente and raging, whiche by reason of the fall of the water from the hilles, would not suffer the line with the sounding leade to sinke to the bottome, for which cause, they were supposed to be bottomlesse. Besides this, I coulde learne nothing of any man. Neuertheless, trauelling to Elephantina to behold the thing with mine owne eyes, and making diligent inquiry to knowe the truth, I vnderstoode this, that takyng our iourney from thence Southward to ꝑ countreys aboue, at lēgth we shall come to a steepe & bending shelfe, where ꝑ ryuer falleth with great violēce, so ꝑ we must be forced to fasten two gables to each side of ꝑ ship, & in that sort to hale and draw her forward, which if they chaunce either to slip or breake, ꝑ vessell is by and by driuē backwards by ꝑ intollerable rage & violēce of ꝑ waters. To this place frō ꝑ city Elephantina is four daies saile, whereaboutes ꝑ riuer is ful of windings & turnings, like

The spring of the riuer Nilus vnsearchable.

The two mountaynes Crophi and Mophi.

the floud Meander, and in lẽgth ſo cõtinuing twelue ſcheanes, all which way the ſhip of neceſſity muſt be drawne. After this, we ſhall arriue at a place very ſmooth and caulme, wherein is ſtanding an Iland incompaſſed rounde by the ryuer, by name Tachampſo. The one halfe heereof is inhabited by the Ægyptians, the other halfe by the Æthiopians, whoſe countrey is adioyning to the Southſide of the Ile. Not farre from the Iland is a poole of woonderfull and incredible bigneſſe, about the which the Shepheards of Æthiopia haue their dwelling: whereinto, after we are declined out of the mayne ſtreame, we ſhall come to a riuer directly running into the poole, where going on ſhore, we muſt take our voyage on foote the ſpace of foorty dayes by the waters ſide, the riuer Nilus it ſelfe beeyng very full of ſharpe rockes and craggy ſtones, by the which it is not poſſible for a veſſell to paſſe. Hauing finiſhed foorty dayes iourney along the riuer, take ſhipping againe, and paſſe by water twelue dayes voyage, till ſuch time as you arriue at a great city called Meroe, which is reputed for the chiefe and Metropolitane city of the countrey, the people whereof, only of all the gods worſhip Iupiter and Bacchus, whome they reuerence with exceeding zeale and deuotion. Likewiſe to Iupiter they haue planted an oracle, by whoſe counſayle and voyce they rule their martiall affayres, making warre how oft ſoeuer, or againſt whomeſoeuer they are mooued by the ſame. From this city Meroe by as many dayes trauell as yee take from Elephantina to ỳ ſame, you ſhall come to a kind of people named Automoly, which is to ſay, traytours or runnagates, the ſame alſo in like manner being called Aſmach, which emporteth in the greeke tongue ſuch as ſtande and attende at the Kings left hand. Theſe men being whilome ſouldyers in Ægypt to the number of eyght thouſand and two hundred, they reuolted from their owne countreymen, and fled ouer to the Æthiopians for this occaſion. Being in ỳ time of King Pſammetichus diſperſed and diuided into ſundry garriſons, ſome at the city of Elephantina, and Daphnæ Peluſiæ, againſt the Æthiopians, other againſt the Arabians and Syrians, and thirdly at Marea againſt the Africans (in which places agreeably

The City Meroe.

The ſouldiers of Ægypt forſooke theyr owne countrey.

to the order and institution of Psammetichus, the Persian garrisons also did lie in munition) hauing continued the space of three yeares in perpetuall gard and defence of the lande, without shift or release, they fell to agreement amongst themselues to leaue their King and countrey, and flye into Æthiopia: which their intente Psammetichus hearing, made after them incontinently, and hauing ouertaken the army, humbly besought them with many teares, not to forsake by suche vnkind and vnnaturall wise their wiues, children, and countrey gods, vnto whose plaint and intreaty, a rude roystrell in the company shewing his priuy members, made this aunswere, wheresoeuer (quoth he) these be, there will I finde both wyfe and children. After they were come into Æthiopia, and had offered themselues vnto the King of the soyle, they were by him rewarded on this manner. Certayne of the Æthiopians that were scarsely sound harted to the King, were depriued by him of all their lands and possessions, which he franckly gaue and bestowed on the Aegyptians. By meanes of these, the people of Aethiopia were brought from a rude and barbarous kind of demeanour, to farre more ciuill and manlike behauiour, being instructed and taught in the maners and customes of the Aegyptians. Thus the riuer Nilus is founde still to continue the space of foure monethes iourney by lande and water (lesse then in which time it is not possible for a man to come from Elephantina to the Automolians) taking hys course and streame from the West part of the world, and falling of the sunne. Howbeit in this place I purpose to recite a story told me by certayne of the Cyræneans, who fortuning to take a voyage to ꝑ oracle of Ammon, came in talke with Etearchus King of the Ammonians, where by course of speache, they fell at length to discourse and common of Nilus, the head whereof was vnsearchable, and not to be knowne. In which place Etearchus made mention of a certaine people called Namalones of the countrey of Afrike, inhabiting the quicksands, and all the coast that lyeth to the east. Certayne of these men comming to the court of Etearchus, and reporting dyuers strange and wonderfull things of the deserts and wild chases

The tricke of a knaue.

A story touching the spring of Nilus.

of Africa, they chaunced at length to tell of certayne yong Gentlemen of theyr countrey, issued of the chiefe and most noble families of all their nation, who beeing at a reasonable age very youthfull and valiant, determined in a bravery to go seeke straunge aduentures, as well other, as also this. Five of them being assigned thereto by lot, put themselues in voyage to go search and discry the wilderneſſe, and desert places of Africa, to the ende they might see more, and make further report thereof then euer any that had attempted the same. For the sea coast of Africa poynting to the North pole, many nations do inhabite, beginning from Ægypt, and continuing to the promontory named Soloes, wherein Africa hath his end and bound. All the places aboue the sea are haunted with wilde and sauage beastes, beeing altogether voyde and desolate, pestered with sand, and exceeding drye. These gentlemen-trauellers hauing made sufficient prouision of water, and other vyands necessary for theyr iourney, first of all passed the countreys that were inhabited: and next after that, came into the wylde and waste regions amongst the caues and dennes of fierce and vntamed beastes, through which they helde on theyr way to the west parte of the earth. In which manner, after they had continued many dayes iourney, and trauelled ouer a great part of the sandy countreys, they came at length to espy certayne fayre and goodly trees, growing in a fresh and pleasaunt medowe, whereunto incontinently making repayre, and tasting the fruite that grewe thereon, they were suddenly surprised and taken short by a company of little dwarfes, farre vnder the common pitch and stature of men, whose tongue the gentlemen knew not, neither was their speache vnderstoode of them. Being apprehended, they were lead away ouer sundry pooles and meares into a city, where all the inhabitauntes were of the same stature and degree with those that had taken them, and of colour swart and blacke. Fast by the side of thys city ranne a swift and violent riuer, flowing from the Weast to the East, wherein were to be seene very hydeous and terrible serpents called Crocodyles. To this ende drew the talke of Etearchus King of the Ammonians, saue that he added be-

A voyage vndertaken by certayne yong gentlemen.

sides

sides how the Namasonian gentlemen returned home to theyr owne countrey (as the Cyræneans made recount) and how the people also of the city whether they were broughte, were all coniurers, and geuen to the study of the blacke arte. The flood that had his passage by the city, Etearchus supposed to be the riuer Nilus, euen as also reason it selfe giueth it to be. For it floweth from Africa, and hath a iust and direct cut through the middest of the same, following (as it should seeme) a very like and semblable course vnto the riuer Ister.

A City inhabited by Necromancers.

Ister beginning at the people of the Celts, and the city Pyrene (the Celts keepe without the pillers of Hercules, being neere neighbours to the Cynesians, and the last and vtmost nation of the westerne people of Europe) deuideth Europe in the middest, and scouring through the coast, it is helde by the Istryans (people so named and comming of the Milesians) it lastly floweth into the sea. Notwithstanding Ister is well knowne of many, for that it hath a perpetuall course through countreys that are inhabited, but where or in what parte of the earth Nilus hath his spring, no man can tell, forsomuch as Africa from whence it commeth, is voyde, desert, and vnfurnished of people, the streame and course whereof, as farre as lyeth in the knowledge of men, we haue set downe & declared, ꝑ end of the riuer being in Ægypt where it breaketh into ꝑ sea.

The description of the riuer Ister.

Ægypt is welny opposite & directly set against ꝑ mountaines of Cilicia, frō whence to Synopis standing in ꝑ Euxine sea, is fiue daies iourney for a good footemā, by straight & euen way.

The Ile Synopis lyeth iust against the riuer Ister, where it beareth into the sea, so that Nilus running through all the coast of Africa, may in some manner be cōpared to ꝑ riuer Ister, howbeit, as touching ꝑ flood Nilus be it hitherto spokē.

Let vs yet proceede to speake further of Ægypt, both for that the countrey it selfe hath more strange wonders then any nation in the world, and also because the people themselues haue wrought sundry things more worthy memory, then any other nation vnder the sunne, for which causes, we thought meete to discourse more at large of ꝑ region & people. The Ægyptians therefore as in the temperature of the ayre, and nature of the riuer,

Ægypt the most vvonderfull nation in the vvorld.

riuer, they dissent from all other: euen so in their lawes and customes they are vnlike and disagreeing from all men.

The lavves and customes of the people of Ægypt.

In this countrey the women followe the trade of merchandize in buying and selling: also victualing and all kinde of sale and chapmandry, whereas contrarywyse the men remayne at home, and play the good huswiues in spinning and weauing and such like duties. In like manner, the men carry their burthens on their heads, the women on their shoulders. Women make water standing, and men crouching downe and cowring to the ground. They discharge and vnburthen their bellies of that which nature voydeth at home, and eate their meate openly in the streetes and high wayes, yeelding this reason why they do it, for that (say they) such things as be vnseemely and yet necessary ought to be done in counsayle, but such as are decent and lawful, in the eyes and viewe of all men. No woman is permitted to do seruice or minister to the gods or goddesses, that duty being proper and peculiar to men. The sonne refusing to nourish and sustayne his parents, hath no lawe to force and constrayne him to it, but the daughter be she neuer so vnwilling, is perforce drawne and compelled thereto. The priests and ministers of the gods in other countreys weare long hayre, and in Ægypt are all rased and shauen. Likewyse with other people it is an vsuall custome in sorrowing for the dead to powle their lockes, and especially such as are nearest touched with griefe, but contrarywyse the Ægyptians at the decease of their friends suffer their hayre to growe, beeing at other times accustomed to powle & cut it to ỹ stumps. Moreouer, the people of all lands vse to make difference betweene their owne diet & the foode of beastes, sauing in Ægypt, where in barbarous and swinish maner men and beasts feede ioyntly together. Besides this, ỹ people elsewhere haue their greatest sustenãce by wheate, rye, & barly, which ỹ Ægyptians may not taste of without great reproch & contumely, vsing neuer theese a kind of wheate whereof they make very white and fine bread, which of some is thought to be darnell or beardbarly. This at the first hauing mingled it with licour, they worke & mould w̃ their feete, kneading the same afterwards with their hands.

The daughter bound to nourish her parents in need.

The good fellowship in Aegypt vvher the good man and his hogs dine together.

The vse of grayne is very slender in Aegypt.

In

In this countrey also the manner is to circumcise and cut round about the skinne from their priuy parts, which none other vse, except those that haue taken letter, and learned the custome from the Aegyptians. The men go in two garments, the women in one, stitching to the inside of the vesture a tape or caddese to gird their apparel close to them, which ỹ people of other regions are wont to weare outwardly. The Græcians in writing and casting account, frame their letters, and lay their counters from the left hand to the right, the Aegyptians contrarywise proceede from the right to the left, wherein also they crumpe and gird at the Græcians, saying, that themselues do all things to the right hand, which is well and honestly, but the Grækes to the left, which is peruerselp and vntowardly. Furthermore, they vse in writing two kind of characters or letters, some of the which they call holy and diuine, other common and prophane. In the seruice and worship of the gods, they are more religious and deuout then any nation vnder heauen. They drinke out of brasen pots, which day by day they neuer faple to cleanse and wash very sayre and cleane, which manner and custome is not in a few of them, but in all. They delight principally to go in fresh and cleane linnen, consuming no small part of the day in washing their garmentes. They circuncise their secret partes for desire they haue to be voyde of filth and corruption, esteeming it much better to be accounted cleane, then comely. The priests and churchmen shaue their bodies euery third day, to the end that neyther lyce nor any kind of vncleanneſſe may take hold of those which are dayly conuersaunt in the honour and seruice of the gods. The same are arrayed in one vesture of single linnen, and paper shoes, without sufferance to go otherwise attired at any time. They purge and wash themselues euery day twice in the daye time, and as often in the night, vsing other ceremonies and customes welny infinite that are not to be rehearsed. The selfesame priests haue no small aduantage or commodity in this, that they liue not of their owne, neither spend or consume any thing of their priuate goodes and substaunce, but haue dayly ministred and supplied vnto them foode in great aboundance, as well

The manner of casting of account.

Their letters or characters.

Cleanneſſe in attyre vvithout pride.

The custome of the priests.

Their dyet.

as well the flesh of oxen as of geese. Their drinke is wine made of grapes, which in like maner is brought them in allowance. To take any kind of fishe, they hold it vnlawfull: and if by fortune they haue but seene or lightly beheld any beanes, they deeme themselues the worse for it a moneth after, forsomuch as that kind of pulse is accounted vncleane. The rest also of the Aegyptians and common sorte vse very seldome or neuer to sowe beanes: and to eate the same either rawe or sodden, they hold it a greeuous sinne. The priests take their orders in such wise, that euery one by turnes and courses doth seruice to all the gods indifferently, no man being clarked or chosen to be the seuerall minister of any one god alone. All these are gouerned by one generall president or Archbishop. If any man dye, his sonne taketh the priesthoode in his stead. All neate and bullockes of the malekinde they hold sacred to Epaphus, whereof if they be in minde to sacrifice any, they searche and trie hym whether he be cleane or no after this manner. If in all hys skinne there appeare any one blacke hayre, they by and by iudge him impure and vnfit for sacrifice, which triall is made by some of the priests appoynted for the same purpose, who taketh diligent view of the ore both standing and lying, and turned euery way, that no part may be vnseene. After this, search is made also of his mouth and tongue, whether all the signes and tokens appeare in him that should be in a pure & vnspotted beast, of which signes we determine to speake in another booke. To make short, he curiously beholdeth the hayres of his tayle whether they growe according to nature, and be all white. If all these markes agree, they tye a ribaund to one of his hornes, and seare a marke on the other, and so let him run, and if any man aduenture to offer vp an ore, whose hornes are not marked with the publike seale or brandyron, he is by and by accused by the rest of his company, and condemned to dye. These are the meanes which they vse in searching and surueying theyr cattell, such as are to be offered to the gods. Moreouer, in the time of sacrifice and oblation, this is their manner. The beast that is sealed on the horne, being brought to the aultare and place of immolation, incontinent a fire is kind-

The orders of priesthood.

The manner of trying the bullocks that are sacrificed whether they be cleane or otherwise.

The order of sacrificing.

led,

led, then some one of the Chaplaynes taking a boule of wyne in his handes, drinketh ouer the oblation with his face towarde the temple, and calling with a loude voyce vpon the name of the god, giueth the beast a wound and killeth him, the head and hyde whereof, they beare into the market place, with many detestable cursses, and diuelish bannings, making sale thereof to the Merchaunts of Greece. Such of the Aegyptians as haue no place of sale or vse of Merchaundise with the Græcians, cast both head and hyde into the riuer Nilus. In cursling the head of the slaine beast they vse this manner of imprecation, that if any euill or misfortune be to happen either to those which do the sacrifice, or to the whole realme and dominion of Aegypt, it would please the gods to turne all vpon that head. The like vse and custome about the heads of such cattel as are killed in sacrifice, and in time of offering for the priest to drinke wine, is in all places alike throughout all the churches of Aegypt, in so much, that it is growne into a fashion in all the whole land, that no Aegyptian will taste of the head of beastes sacrificed. Howbeit, there is choyse and diuersity of sacrifice with thē, neyther is the same manner and forme of oblation kept and obserued in euery place. Now we will shew and declare which of all the goddesses they chiefly honour, and in whose name they solemnize and celebrate the greatest feast. Hauing therefore most deuoutely spent the eue or day before the feast in solemne fasting and prayer, they sacrifice an Oxe, whose hyde incontinently they pull off and take out his entrayles, suffering the leafe and fat to remayne within him. After that, they hewe off the shanke bones, with the lower part of the loyne and shoulders, likewise the head and the necke, which done, they farce and stuffe the body with halowed bread, hony, raysons, figges, franckincense, myrrhe, and other precious odours. These things accōplished they offer him vp in sacrifice, pouring into him much wine & oyle, and abiding still fasting, vntill such time as the offering be finished. In the meane space while the sacrifice is burning, they beate and torment themselues with many stripes, whereby to satisfy and appease the wrath and displeasure of the gods. Hauing left off on

The head of the beast that is sacrificed is accursed.

this

this manner to afflict and crucifie their flesh, the reliqve of the sacrifice is set before them, wherewith they feast and refreshe their hunger. It is a custome receyued throughout all the region, to offer bullocks and calues of the malekinde, if in case they be found immaculate and pure, according to the forme of their lawe: howbeit, from kine and heiffers, they abstayne most religiously, accounting them as holy and consecrate to the goddesse Isis, whose image is carued and framed like a woman, with a paire of hornes on hir head, like as the Græcians describe and set foorth Io. Hereof it proceedeth that the people of Aegypt do most of all other beastes worship and reuerence a cowe, for which cause, none of that nation neither men nor women will eyther kisse a Græcian, or so muche as vse hys knife to cut any thing, his spit to rost, his pot to boyle, or any other thing belonging to them, disdayning and loathing the very meate that hath bin cut with a Græcians knife, forsomuch as in Greece they feede of all neate indifferently both male and feamale. If an oxe or cowe chaunce to die, they bury them on this wise, the kine and females they cast into the riuer, burying the oxen in some of the suburbes with one of his hornes sticking out of the ground for a token, lying on this maner vntill they be rotten. At an ordinary and appoynted time, there ariueth a ship frō ỳ Ile Prosopitis situate in ỳ part of Aegypt which is named Delta, being in compasse nine scheanes, which is 63. miles. In this Iland are planted many cities, one of the which continually furnisheth and sends foorth the aforesaid ship, hauing to name Atarbechis, wherein standeth a faire and goodly temple dedicated to Venus. From this city Atarbechis, many people are woont to stray and wander into other townes of Aegypt. The ship comming to land at euery city, takes vp the bones of the dead oxen, and caries them all to one place where they are buryed together. The law also cōmaundeth the selfe same manner to be kept and obserued in the sepulture and burying of other cattell that dye in the land, from the slaughter of the which generally the Aegyptians abstayne. Neuertheless, such as abiding in the prouince of Thebes in the temple of Iupiter Thebanus, are inuested with the offers

A lavv greatly honoured in Aegypt.

The maner of burying kyne vvhē they dy.

of

of priesthoode, vse the same abstinence from sheepe, and slayne goates vpon the aultars of the gods, for in Ægypt the same gods haue not the same kinde of diuine honour in euery place and with euery people, sauing Ilis and Osyris, the one a goddesse, the other a god, which are of all men worshipped alyke. This Osyris is of the Ægyptians thought to be Bacchus, albeit for some respect they name him otherwise. Contrary to these, such as are belonging to the pallace of Mendes, and are conteyned within the precinct and limits of that sheere, withholde themselues from goates, and make sacrifice of sheepe. The Thebanes therefore, and such as following their example eschew and auoyde the slaughter and killing of sheepe, testifie themselues to be mooued heerevnto by a law, because that Iupiter on a time refusing to be seene of Hercules who greately desired to behold him, at his instant prayers cut off the head of a ramme, and stripping off the fell, cast it ouer him, and in such manner shewed himselfe to his sonne, whereof the Ægyptians framing the image of Iupiter, made him to haue a rammes head, of whome, the Ammonians tooke that custome, whych are an offspring and braunch growne from two sundry nations the Ægyptians and Æthiopians, as well may be seene by their lãguage which is a medley of both tongues: who seeme for this cause to haue named themselues Ammonians, for that they hold the oracle of Iupiter whome the Ægyptians call by the name of Ammon. In this respecte the Thebanes absteyne from the bloud of rammes and sheepe, esteeming them as holy and diuine creatures. Howbeit, one day in the yeare which they keepe festiuall to Iupiter they kill a ramme, and taking off the skynne, they couer therewith the image, wherevnto incontinent they bring the picture of Hercules, after which, they beate the naked flesh of the ramme for a good season. The sacrifice being in this sort accomplished, they bury the body in a religious and halowed vessell. This Hercules they recken in the number of the twelue gods, as for the other Hercules of whome the Græcians make mention, the Ægyptians are altogether vnacquainted with him, neyther do they seeme at any time to haue heard of him. This name I suppose to haue come first

The cause vvhy some of the Ægyptians vvill kill no sheepe.

Whence the Ammonians drevv theyr name.

The name of Hercules taken from the Ægyptians.

first from Ægypt into Græce, and to haue bene borrowed of them, howsoeuer the Græcians dissemble the matter, to make the inuention seeme their owne: whereupon I grounde wyth greater confidence, for that the parents of Hercules, Amphytrio and Alcmæna are by countrey and lynage Ægyptians. Likewise in Ægypt, the name of Neptune, and the gods called Dioscuri, was very straunge, and vnheard of, neyther would they be brought by any meanes to repute them in the fellowship and company of the gods. And if in case they had taken the name of any god from the Græcians, it is very credible that as well as of the rest, nay aboue the rest, they would haue made chose of Neptune and the other, were it that at those dayes trade of merchandise, and voyaging by sea were vsed eyther by them into Græce, or by the Græcians into Ægypt, which I suppose and thinke to haue bene. It is therefore most sounding and agreeable to truth, that if any thing had bene borrowed by them, the name of Neptune rather then Hercules had crept into their manners and religion. Besides this, the godhead and name also of Hercules is of greate continuance and antiquity in Ægypt, insomuch that (by their saying) 17000. yeares are passed, since the raigne of King Amasis, in tyme of whose gouernaunce, the number of the gods was increased from eight to twelue, whereof Hercules was then one. Heerin not contented with a slippery knowledge, but mooued with desire to learne the truth, I came in question with many aboute the same cause, & tooke shipping also to Tyrus a city of Phœnicia, where I had heard say that the temple of Hercules was founded. Being landed at Tyrus, I beheld the pallace beautified and adorned with gifts of inestimable price, and amongst these, two crosses, one of tried & molten gold, another framed of the precious gemme Smaragdus, whiche in the night season sent forth very bright & shining beames, forthwith falling into parle with the chaplaines & priests of ỳ temple, I demaunded them during what space the chappell had stoode, and how long since it was built, whose talke and discourse in nothing agreed with the Græcians, affirming, that the temple tooke his beginning with the city, from the first foundation & groundley

The Kings of Aegypt could make at their pleasure gods.

whereof,

whereof, two thousand and three hundred yeares are expired. I saw also in Tyrus another temple vowed to Hercules surnamed Thesius. In like sort, I made a iourney to Thasus, where I light vpon a chappell erected by the Phœnicians, who enterprising a voyage by sea to the knowledge and discouery of Europe, built and founded Thasus, fiue mens ages before the name of Hercules was knowne in Greece. These testimonies do plainely proue that Hercules is an auncient god and of long durance. For which cause amongst all the people of Greece they seeme to haue taken the best course, that honour Hercules by two sundry temples, to one they shew reuerence as to an immortall god, whome they call Hercules Olympius, to another, as to a chiefe peere, and most excellente person amongst men. Many other things are noysed by the Græcians, albeit very rashly and of slender ground: whose fond and vndiscreet tale it is, that Hercules comming into Ægypt, was taken by the Ægyptians, and crowned with a garland, who were in full mind to haue made him a sacrifice to Iupiter. Vnto whose aultare being lead with greate pompe and celerity, he remayned very meeke and tractable, vntill such time as the priest made an offer to slay him, at what time recalling his spirits, and laying about him with manfull courage, he made a great slaughter of all such as were present & stroue against him. By which their fabulous & incredible narration they flatly argue, how ignoraunt and vnaquaynted they be with the maners of Ægypt, for vnto whome it is not lawfull to make oblation of any brute beast, but of swine, oxen, calues and geese: could they so farre stray from duty and feare of the gods, as to staine and blemish their aultars with the bloud of men? Agayne, Hercules being alone in the hands of so many Ægyptians, can it stande with any credence or lykelyhoode, that of hymselfe he should be able to slay so greate a multitude? But let vs leaue these fables, and proceede forwarde to the truth. Such therefore of thys people as flye the bloudshead and slaughter of goates (namely the Mendesians) lay for their ground, that Pan was in the number of the eyght gods which were of greater standing and antiquitie then the twelue.

The two temples of Hercules in Greece.

The reason why in some parties of Ægypt they will kill no goates.

The forme and image of the god Pan, both the payuters and caruers in Ægypt frame to the same similitude and reſemblance as the Græcians haue expreſſed and ſet him foorth by, making him to haue the head and shankes of a goate, not that they thinke him to be ſo, but rather like the other gods. Notwithſtanding the cauſe whereby they are mooued to portray and shadow him in ſuch ſort, is no greate and handſome tale to tell, & therfore we are willing to omit it by ſilence, ſufficeth it that we knowe how as well bucke as dooe goates are no pety ſaincts in this countrey, in ſomuch that with the Mendeſians goateheards are exalted aboue the common ſorte, and much more ſet by then any other degree of men, of which company, ſome one is alwayes of chiefe eſtimatiõ, at whoſe death, all the quarter of Mendeſia is in great ſorrow and heauines, whereof it commeth, that as well the god Pan himſelfe, as euery male-goate is called in ẏ Ægyptian ſpeach Mendes. In theſe parts of Ægypt it hapned that a goate of the malekinde in open ſight cloſed with a woman, whiche became very famous and memorable throughout all the countrey. An hogge is accounted with them an vncleane and defiled beaſt, which if any paſſing by fortune to touch, his next worke is to go waſhe and dowſe himſelfe clothes and all in ẏ riuer, for which cauſe, of all their proper and natiue countreymen, only ſuch as keepe ſwine, are forbidden to do worſhip in the temples. No man will vouchſafe to wed his daughter to a ſwineheard, nor take in marriage any of their diſcent and iſſue feamale, but they mutually take and yeeld their daughters in mariage betweene themſelues. Of the number of the gods onely Liber and the Moone are ſacrificed vnto with hogges, whereof making oblation at the full of the moone, for that ſpace alſo they feede of porke and hogsflesh. The reaſon why the people of Ægypt kill ſwyne at this time, and at all other times hoyle in ſo great deſpight and hatred againſt them, bycauſe mine eares glowed to heare it, I thoughe it maners to conceale it. Swyne are offered vp to the Moone in this manner: the hogge ſtanding before the aultare, is firſt ſlayne, then taking the tip of hys tayle, the milt, the call, & the ſewet, they lay them all together,

A Goate cloſing with a woman.

Hogs of all beaſts worſt accounted of.

Hogheards of baſeſt account.

Swine ſacrificed to Liber and Luna.

ſpreading

spreading ouer them the leafe or fat that lyeth about the belly of the swine, which immediately they cause to burne in a bright flame. The flesh remayning they eate at the full of the moone, which is the same day whereon the sacrifice is made, abhorring at all other times the flesh of swine as the body of a serpent. Such as be of poore estate, and slender substaunce, make the picture & image of a hogge in paast or dowe, whiche beeing consequently boyled in a vessell, they make dedication thereof to their gods. Another feast also they keepe solemne to Bacchus, in the which towarde supper they sticke a swyne before ỳ threshold or entry of their dwelling places, after which, they make restitution thereof to the swinehearde agayne of whom they bought it. In all other pointes pertayning to thys feast, so like the Græcians as may be, sauing that they square a little, and vary heerein. For the manner of Greece is in this banquet to weare about their neckes the similitude of a mans yard named Phallum, wrought and carued of figtree, in stead whereof, the Ægyptians haue deuised small images of two cubites long, whiche by meanes of certayne strings and coardes they cause to moue and stirre as if they had sence and were liuing. The cariage of these pictures is committed to certayne women that beare them too and fro through the streetes, making the yard of the image (which is as bigge as all the body besides) to daunce and play in abhominable wise. Fast before these marcheth a piper, at whose heeles the women followe incontinent with sundry psalmes & sonets to ỳ god Bacchus. For what cause that one member of the picture is made too big for the proportion & frame of ỳ body, and also why, that, only of all the body is made to moue, as they refused to tell for religion, so we desired not to heare for modesty. Howbeit, Melampus sonne of Amytheon was falsly supposed to haue bin ignoraunt in the ceremonies of Ægypt, in the whiche he was very skilfull & cunning. By whom the Greekes were first instructed in the due order and celebration of Bacchus feast (whome they worshipped by the name of Dionysius) & in many other ceremonies and religious obseruations pertayning to the same. Notwithstãding something wanted in this description, which

Superstition oft times runneth into most filthy deuises.

Melampus the first founder of this ceremonie in Greece.

In the time of Herodotus the name of Philosophers vvas straunge.

was after added, and in more perfect and absolute manner set downe by certayne graue and wise men called Philosophers, which liued in the second age after him. Most euident it is that the picture of Phallum worne of the Græcians in the feast of Bacchus, was found out and deuised by him, whose discipline in this point the Græcians obserue at this day. This Melampus was a man of rare wisedome, well seene in the art of diuination and southsaying, the author and first founder to the Græcians as well of other things which he had learned in Ægypt, as also of such statutes and obseruances as belong to the feast of Dionysius, only a few things altered which he thought to amend. For why, to thinke that the Græcians and Ægyptians fell into the same forme of diuine worship by hap hazard or plaine chaunce, it might seeme a very hard and vnreasonable gesse, sithence it is manifest that the Greekes both vse the selfesame custome, and more then that, they kept it of olde. Much lesse can I be brought to say, that either this fashion or any other hath bene translated and deriued from Greece into Ægypt. I rather iudge that Melampus comming from Phænicia into Beotia, accompanyed with Cadmus and some other of the Tyrians, was by them made acquaynted with all such rites and ceremonies as in the honour of Dionysius are vsed by the Greekes. True it is, that the names by which the gods are vsually called, are borrowed and drawne from the Ægyptians, for hearing them to be taken from the Barbarians as the chiefe inuenters and deuisers of the same, I haue found not only that to be true, but also that for the most parte they are brought out of Ægypt. For setting aside Neptune and the gods called Dioscuri (as before is declared) Iuno, Venus, Themis, the Graces, the Nymphes Nereides, all the names of the gods and goddesses haue bene euermore knowne and vsurped in Ægypt. I speake no more then the Ægyptians testify, which auouch sincerely that neyther Neptune nor the gods Dioscuri were euer heard of in their land. These names I iudge to haue bene deuised by the Pelasgians, except Neptune, whose name I suppose to be taken from the people of Africa, for so much as from the beginning no nation on the earth but only the Africanes

fricanes vsed that name, amongst whome, Neptune hath alwayes bene reuerenced with celestiall and diuine honours, whome the Ægyptians also denie not to be, albeit they shewe and exhibite no kinde of diuine honour towardes him. These and suche like customes (which we purpose to declare) haue the Greekes borrowed of the Ægyptians: neuertheles, the image of Mercury, who is framed with the secret member porrect and apparent, I rather deeme to haue proceeded from the maners of the Pelasgians, then from the vsuall and accustomed wont of Ægypt, and principally to haue growne in vse wyth the Athenians, whose fact consequently became a paterne and example to the rest of the Græcians. For the selfesame soyle was ioyntly held and inhabited both of the Athenians (which were of the right lignage of Hellen) and likewise of the Pelasgians, who for the same cause began to be reckoned for Græcians. Which things are nothing maruaylous to those that are skilfull and acquaynted with the worship and religion wherb the Græcians yeeld to the three sonnes of Vulcane named Cabiri, which diuine ceremonies are now fresh in Samothracia, and were taken and receyued from the Pelasgians. The cause is, that those Pelasgians whome we said before to haue had all one territorie with the Athenians, dwelt sometime also in Samothracia, by whome the people of that soyle were taught and indoctrined in the ceremonies appertinent to Bacchus. First therefore the people of Athens following the steps of the Pelasgians, caused the picture of Mercury to be carued in suche sorte as we haue heard. For authority & proofe why the image should be thus framed, the men of Pelasgos recited a mysterie out of holy bookes, which is yet kept and conserued in the religious monuments of Samothracia. The selfesame in prayer and inuocation to the heauenlye powers, made oblation of all creatures indifferentlye, and wythout respect (whyche I came to knowe at Dodona) geuing no names at all to the gods, as beeyng flatly ignorannte howe to call them, Generally they named them Θεοι, gods, in that Θεντες εἰχον κόσμον, that is, they disposed and placed in order all the countreyes and regions on earth. In tract of tyme, the

The beastly deuises of the paganes.

Cabiri the three sonnes of Vulcane.

names and appellations of the powers diuine vsed in Ægypt, grew also in knowledge with the Greekes: ensuing which, the name also of Dionysius, otherwise called Bacchus, came to light, albeit, long after that time and in later dayes. A small time expired, the Greekes counsayled with the oracle in Dodona to the same ende and purpose. This thayre of prophecy was in those dayes the only and most auncient seate in the land of Greece, whether the Pelasgians repayring, demaunded the oracle if the surnames of the gods receiued and taken from the Barbarians, might be lawfully frequented in Greece: whereto aunswere was geuen, that they shoulde be reteined: for whyche cause, yeelding sacrifice to the gods, such names were helde by the men of Pelasgos, and lastly obserued of ỳ Græcians. Howbeit, what original or beginning the gods had, or whether they were euermore time out of mind: finally, what forme, figure, or likenesse they bare, it was neuer fully and perfectly knowne till of late dayes. For Hesiodus and Homer (which were not passing. 400. yeares before vs) were the first that euer made the gods to be borne and sprong of certaine progenies like vnto men, assigning to euery one a byname, proper and peculiar honours, sundry crafts and sciences wherein they excelled, not leauing so much as the fauour and portraytour of any of the gods secrete and vndescried. As for suche poets as are saide to haue gone before these, they seeme to me to haue liued after them. The first of these things (I meane the names of the natures celestiall) to haue bene planted in Greece in such sorte as hath bene declared, the priests at Dodona do iustly witnesse. Now for this of Hesiode and Homer to be no otherwyse then is saide, I pawne mine owne credit. Furthermore, of ỳ oracles in Africke and Greece the Ægyptians blake this rumor, and principally such as are employed in the seruice and ministerie of Iupiter Thebanus: by whome it is sayde, that certaine men of the Phœnicians comming to Thebes, stale priuily from thence two women accustomed to minister in the temple of Iupiter, one of the which they sold in Lybia, the other in Greece, by whose meanes and deuise it came to passe, that in each countrey the people created an oracle. Hereat somewhat abashed, and

Dodona sometime the chiefe oracle in Greece.

The beginning of the pagans gods.

The beginning of the oracles in Africke and Greece.

and requesting earnestly how and in what manner they came to knowe this, they made me answere, that hauing no coyner vnsearches whereby to come to knowledge of their women, and not able to finde how they were bestowed, newes was brought at length of their plight and condition. Thus farre was I certified by the Thebane prelates, whereunto I deeme it conuenient to adde such things as were notified vnto mee at Dodona by the priests there, who vndoubtedly affyrme how in times forepast and long ago, two blacke pigeons tooke theyr flight from the countrey of Thebes in Ægypt, scouring with swift course through the sky, one of the which fortuned to light in Africa, the other in that part of Greece where Dodona is now situate, where pointing vpon a mighty tall beech, she was heard to speake in a voice humane, like vnto a man, warning the people to erect an oracle or seate of diuination in that place, being so thought good, and prouided by the destinies. Whiche admonition the people taking (as well they might) to come by the instinct and motion of the gods, did as they were commaunded by the voyce. In like maner it fell out that in Lybia the people were stirred vp and intensed by the other voyce to the planting and erection of a seate prophetical, named the oracle of Ammon, being also cõsecrate to the name of Iupiter. These things we receiued of the credite and authoritie of the Dodoneans, confirmed and established by the generall consente of those that had the care and charge of the temple. Of these women priests resident in the temple of Dodona, the eldest & most auncięt had to name Promenea, the second Timareta, the third and yongest Nicandra. Neuertheless of these matters such is my iudgement. If any such religious and holy women were by stealth of the Phœnicians transported and caryed away into Lybia and Greece, I coniecture that the one of these was sold at Thesprotus, in that parte of the region which earst was in ꝑ possession of the Pelasgians, and is at this present reputed for a portion of Hellas: where, hauing serued certayne yeares, in processe of time she brought in vse the diuine ceremonies of Iupiter, vnder some beach tree growing in those coastes. For what could be more likely in conclusion, then for her to esta-

A tale of two pigeons.

blish some monument in the sacred honour of Iupiter, in whose seruice and religion she had bene long time conuersaunt at Thebes in Ægypt. Which her ordinance at length grewe into the custome of an oracle. The same beeing perfect also in the Greeke language, discouered vnto them in what sort the Phenicians had likewise made sale of his sister to the people of Africa. The sacred and deuoute women of Dodona resyaunt in the pallace of the great god Iupiter, seeme for none other cause to haue called these Ægyptian pusils two doues, then for that they were come from barbarous countreys, whose tongue and manner of pronouncing seemed to the Græcians to sounde like the voyce of birds. And whereas they shewe that in time the doue began to vtter playne language, and speake like men, naught else is meant hereby then that she vsed such speech as they knew and vnderstood, being so long esteemed to emulate and follow the noyse of birds as she remained in her barbarous kind of speach and pronuntiation. For how is it credible that a pigeon in deede could haue vsurped the voice and vtteraunce of a man? and alleadging yet further that it was a blacke doue, they argued her note playnely to haue bene a woman of Ægypt, the flower of whose beauty is a fayre browne blew, tanned and burnt by the fyery beames of the sunne. Agayne, the oracles themselues, that of Thebes, and this of Dodona, are twinne in all poyntes agreeable. To speake nothing of the maner and order of southsaying in the temples of Greece, whych any man with halfe an eye may easily discerne to haue bene taken from Ægypt. Let it stand also for an euident and vndoubted verity, that assemblies at festiuals, pompes and pageants in diuine honour, talke and communication with the gods by a mediatour or interpretour, were inuented in Ægypt, and consequently vsed in Greece. Which I thinke the rather, for that the one is old and of long continuance, the other freshe and lately put in practise. For is not once in a yeare that the Ægyptians vse these solemne and religious meetings, but at sundry times and in sundry places, howbeit, chiefly and with the greatest zeale & deuotion at the city Bubast, in the honour of Diana. Next after that at Busiris, in the celebration of Isis feast, where also

Inuentions of the Ægyptians.

The feastes of Diana, Isis, and Minerua.

also standeth the most excellent and famous temple of Isis, who in the Greeke tongue is called Δήμητρα, which is to wit, Ceres. Thirdly, an assembly is held in the city Sais in the prayse and reuerence of Minerua. Fourthly, at Heliopolis in honour of the sunne. Fifthly, at Butis in remembraunce of Latona. In the sixt and last place at the city Papremis, to the dignity & renowne of Mars. Moreouer, such of this people as with entyre and affectionate zeale most religiously obserue the feast at Bubastis, behaue and beare themselues on this maner. Certayne shippes being addressed, wherein infinite numbers of men and women sayle towards the city, in the meane season whiles they be in voiage on ẏ water, certaine of the womẽ play vpõ drums & tabers, making a great sound & noyse, ẏ men on pipes. Such as want these implemẽts, clap their hands & straine their voice in singing to ẏ highest degree. At what city soeuer they ariue, happely some of the women continue their mirth & disport on ẏ timbrels, some other raise, reuile & scold at the dames of ẏ city beyond measure: many trauise & daunce mouiously: other cast vp their clothes, & openly discouer and bewray their shame, doing this in all those cities ẏ are neere adioyning to the riuers side. Being assembled & gathered together at Bubastis, they honour the feast day with principall solemnity, making large offrings to Diana, wherein is greater expence & effusion of grape wine then all the yeare besides. To this place by the voice of ẏ countrey are wont to repayre 7000 men & women, besides childrẽ, and thus they passe the time at Bubastis. Now in what maner they solemnize ẏ sacred day of Isis at ẏ city Busiris, we declared before, wherein their vsage is after ẏ due performãce & accomplishment of ẏ sacrifice, to whip & scourge thẽselues in lamentable wise, and ẏ not one or two, but many thousandes of eache degree both men & women: neuerthelesse, by what meanes, or wherewithal they beate & vexe their bodies in this sort, I may not disclose. Howbeit such of the people of Caria as soiourne & make their abode in Ægypt, stricken with a deeper remorse of sinne, in this point of zeale & ardency go beyond ẏ Ægyptians, in that they hackle & slice their foreheads with knives & daggers: whereby it is plainely geuen vs to vnderstande that they come of forreine nations, and not of the homeborne & naturall

people

The feast of the Sunne.

The celebration of Latonas feast and Mars.

The maner of such as repaire to the festiuall of Diana.

people of the land. In like manner meeting (as before) at the city Sais, there to accomplishe the rites and ceremonies due to the day, at the approche and neere poynt of the euening, they furnish and beset their houses with torches and lampes, which being replenished with pure oyle mingled with salte, they giue fire to the weike, and suffer them to continue burning till the next morning, naming the day by the feast of lampes. Such as resort not to this feast, do neuertheleſſe at their owne homes giue due honour to the night, placing in euery corner of theyr house an infinite nnmber of tapers and candles, the custome being not only kept at Sais, but spread and scattered throughout the whole region. But for what ende this night is helde solemne by lighting of lampes, a certayne mysticall and religious reason is yeelded which we must keepe secret. At Heliopolis and Butis onely, sacrifice, without execution of any other ceremonies, is done to the gods: likewise at Papremis they retayne the same custome of diuine seruice and worshipping as in other places. At the sunne going downe, certayne chosen men of the priests, being few in number, and seriously held and busied about the image, the most parte standing before the doore of the temple armed with clubs as much as they can weilde: ouer against whome on the contrary side, other, more then a thousand mē (of the number of those that come to worship) all strongly furnished & prepared with bats in their handes. The day before the feast, the picture or image framed of wood, is by meanes of a few (assigned to the ministery and cure of ꝑ wooden god) conueyed out of a small temple made of light timber gorgeously gilded: into another sacred and religious house, being thither drawne by the ministers themselues vppon a wayne of foure wheeles, wherein the temple itselfe is placed, & the image also contained therein. Drawing neere to ꝑ temple with their cariage, the clubbes standing before the doore wyth threates & cruell manaces forbid thē to enter: incōtinēt ꝑ band of men ouer against them cōming with might & maine to assist the image, and encountring with those that kept the temple, laye on suche rude blowes, that hardly anye escapeth without hys crowne cracke in manye places. Wherein also

The feast of lampes.

A combate of priests.

I suppose that many men miscarry and came short home, albeit they flatly denie that of a wound so taken any man euer perished. The homelings and peculiar people of that countrey alleadge this reason of the battell. In this temple (saye they) did sometimes inhabite the mother of the god Mars, who seeking at the estate of ripe yeares against the lawe of nature to haue society with his owne mother, tooke the repulse, and was reiected by her ministers that knew him not, whereat the god storming in great rage, purchased ayde out of the cities adioynaunt, and made way perforce, to the greate discomfiture and dammage of those as sought to resist him, for which cause, they yet solemnize to Mars a feast of broken pates and bruised costards, enacting moreouer by the vertue of their religion, that no man should haue carnall copulation with a woman in the temple, neyther attempt to set his foote within the doores of any suche house of religion, vnlesse after the fleshly knowledge of women he first wash and cleanse his body wyth pure water, whiche custome onely taketh place amongst the Græcians and Ægyptians, beeing the vse in other nations to accompany with their women in the churches and palaces of their gods, and also presently after such secret actes, without any regard of purifying themselues, to rush into the houses of diuine honour, making no difference betweene men and other brutish and vnreasonable creatures. For it is seene (say they) how other things that haue life and sence, meddle themselues each with other euen in such places as the gods were worshipped, which if it were a thing so odious and displeasaunt in the eyes of the higher powers, no doubt the beastes themselues would eschue and auoyde it, whose doings together with their iudgement I flatly disalow. Howbeit, vnderstand we, that as well in these things whereof we haue intreated, as in all other the Ægyptians are led with a singular superstition. Ægypt also it selfe albeit it abutte and poynt vpon the countrey of Lybia, yet is it not ouermuch pestered with beastes. Such as the lande bringeth vp and fostereth, are reputed holy, and by no meanes to be violated or harmed by any, some of which haue their nouriture and foode together with the people of ꝑ soyle: otherſome

The cause of this combate.

The feast of broken pates.

A reason drawne from the vse of beastes to defend the maners of men.

otherſome are more wilde, fierce, and intractable, refuſing ſo gently to come to hand. The cauſe of theſe things, why creatures vnreaſonable are ſo highly honoured of this people, I may not without breach of piety reueale: which things of ſet purpoſe I haue endeuoured to conceale and keepe ſecrete, vnleſſe by the neceſſary courſe of the hiſtory I haue bene brought to the contrary.

The manner of the Ægyptians touching the beaſtes of the land.

Furthermore, about the beaſtes that breede and multiplye in the region, ſuche is their order. Generally they are helde with a moſt tender and reuerent care for the maynteuaunce and foſtering of them, in whiche kinde of honour (for it is accounted a greate honour with them, to haue regard of beaſtes) the ſonne euermore ſucceedeth the father. To theſe brute creatures, all ſuch as are reſident in the cities of Ægypt, performe and pay certayne vowes, makyng humble ſupplication to ſome one of the gods, in whoſe patronage and protection that beaſt is, which thing they accompliſh after this manner. Shaking the heads of their ſonnes, eyther wholly, in halfe, or for the moſt parte, they waigh the hayre in balaunce, ſetting agaynſt it the iuſt weight in ſiluer, whiche done, they deliuered it to him that hath the charge and ouerſight of any ſuche cattell, by whom are bought heerewith ſmall peeces of fiſhe which they giue the beaſtes to eate, and ſuch is the meanes whereby they nouriſhe and bring them vp. The ſlaying of any of theſe done of malice and ſet purpoſe, is preſent death to the killer, but committed by chaunce a mulct or peine at the diſcretion and arbitriment of ỳ prieſts. To kill an hauke or the bird which is called Ibis, is loſſe of life, in what ſort ſoeuer it be done. Such beaſts as are tame and come to hand, hauing their food together with mẽ, albeit they be many in number, yet wold they much more increaſe, were it not for ỳ ſtrãge nature of cats in ỳ countrey. The feamale hauing once kitled, alwayes after eſchueth the male, keeping her ſelfe ſecrete and couert from him, which the Ægyptians ſeeing, kill ỳ kitlings, & vſe thẽ for foode. The feamale bereaued of her yong ones, and finding her neſt empty, is by that meanes brought to ſubmitte hir ſelfe to the bucke, beeing of all creatures moſt deſirous of

The great regard of haukes

The nature of cats in Aegypt

increaſe.

increase. In time of fire, or suche like misfortune, the cats are mooued with a certaine diuine kind of fury & inspiration. For the Ægyptians behauing thẽselues securely in the appeasing & extinguishing the flame, the cats lie couertly in waight, & sodeinly coursing towards the place, mount and skip quite ouer the heads of the people into the fire, at which chaunce whensoeuer it commeth to passe, the Ægyptians are extreamely sorrowfull. In what house soeuer there dies a cat, all of the same family shaue their eyebrowes: but if a dog dye, their head and body. A cat dying, is solemnely carryed to the temple, where being well powdered with salte, she is after buried in the city of Babastis. A bitch is euermore buryed in the same city where she dieth, yet not without the honour of a sacred tombe, burying their dogges after the same sort, and chiefly houndes of the malekinde, whiche they most of all others esteeme and set by. Likewise small serpents called in their tongue Mygalæ, and haukes of all kinde, if they fortune to dye, they take and bury them at the city Buris. Beares, such as be halowed, & wolues not much bigger then foxes, are couered in ỹ same place where they be found dead. The nature also of the Crocodyle is thys. Foure monethes in the yeare, and chiefly in the winter season it liues without meate. And albeit it haue frete like a landbeast, yet hath it a nature middle & indifferent, liuing as well in the water as one dzie land. Her egges she layes on the shore, where also she couereth & hatcheth the same, biding the most part of the day abroade on the dry land, but all the night tyme in the water, being much more hoate then the cold deawe that falleth in the night. Of all creatures I iudge none of so small & slender a beginning, to waxe to such huge and infinite greatnesse, the egge at the first not much bigger then a goose egge, which measure the broode it selfe exceedeth not when it fyrst commes out of the shell, howbeit, in durance of time, it growes to bee monstrous, surmounting the length of seauentreene cubites. The Crocodyle hath eyes like a swine, teeth of passing bignesse, according to the measure and proportion of her bodye, extendyng and bearyng outwarde, beeyng also very rough and grating lyke a sawe: and of all other creatures

Mourning for the death of cats and dogs.

Houndes greatly regarded.

The nature of the Crocodyle.

A cubite is a foote and an halfe.

creatures is only without a tongne: the selfesame, contrary to the nature and property of all other beastes, hath the neathermost chap stedfast and without mooning, and champeth her foode with the vpper iawe. Her clawes are very strong and great, a scaly skynne, and aboute the backe impenetrable, that no weapon be it neuer so sharpe can pearce it. In the water as blinde as a moale, on lande of an excellente sharpe and quicke sight. Liuing in the water, it commeth to passe that her mouth is euermore full of horseleaches. No foule or beast can abide to see or come nye a Crocodile, saue only the bird Trochilus, with whome she is at a continuall truce for the singular commodity she receyueth by him. For the Crocodile at what time she forsaketh the water, and commeth out on lande, her quality is with wide and opened mouth to lye gaping toward the West, whome the bird Trochilus espying, flyeth into her mouth, and there deuoureth and eateth vp the horseleaches, which bringeth such pleasure to the serpent, that without any hurt in the world she suffereth the bird to do what she will. To some of the Ægyptians Crocodiles are in place of holy creatures, to other prophane and noysome, which chace and pursue them as most odious and pestilent beastes. Those that geue honour to them, are such as inhabite about Thebes, and the poole of Mæris, who are wont commonly to traine vp a Crocodyle to hand, and make it tame, being in all poyntes so gentle and tractable as a dogge. At whose eares they hang gemmes of singulare price, likewise golden eareings, hampering a chayne to the forefeete. This tame one they cherish and bryng vp with great care, setting very much by it while it liueth, and being dead, they powder the body with sault, and lay it vnder the ground in a vessell accounted holy. Vnlike to these are the people dwelling at Elephantina, who be so farre from thinking so reuerently of suche venemous serpents, that for hate they slay, and in disdayne eate them. The Aegyptians call thē not Crocodyles, but Champsi, this name being brought vp by the people of Ionia, for that in shape they resemble those Crocodyles which amongst them ingender and breede in hedges. Diuers are the meanes whereby they are taken, yet amongst

The Crocodyle hath no tongue.

The bird Trochilus.

A tame Crocodyle.

Crocodyles in Aegypt called Champsi.

mongſt other deuyſes this one ſeemeth to mee moſt worthy reherſall. Such as laye for them and ſeeke all wayes to take them, bayte their hookes with Swynes fleſh and caſt it into ỹ myddeſt of the ryuer: immediately ſtanding on the ſhore they beate a younge porkling and cauſe it to cry exceedingly: which the Crocodile hearing followeth the cry, and drawing neere to the place, findeth the bayte and ſwalloweth it vp at one morſel. Being faſt intangled and drawne to lande, they firſt blinde and ſtop vp hir eyes with clay and rubbiſhe, which cauſeth hir to lye ſtill and ſuffer all thinges quietly, which otherwiſe they coulde neuer obtaine and come by without much a doe. Likewiſe, the Ryuerhorſe (a beaſt ſo called) in all the borders of Papremis is reputed holy: being of this ſhape and figure. He hath foure feete clouen in ſunder, and houed like an Oxe: a flat noſe: and taile and Mane like an Horſe: teeth apparaunt & ſtanding out: in ſounde and cry neighing ſo like a horſe as may be: in bigneſſe reſembling a mighty Bull, of ſo groſſe and thicke an hyde that being well dryed, they make thereof Darts of exceeding ſtrength and ſtiffneſſe. There be alſo founde to breede in the ryuer certaine beaſtes much like a Beuer and liue like an Otter, which in Ægypt are of great accounte and thought holy. In the ſame degre of ſacred honour are all kinde of ſcale fiſhe and Eeles. Such is alſo their opinion and reuerence towards birds and fowles of the ayre, as wilde Geeſe & ſuch like. There is alſo an other bird of whom aboue all other they think moſt diuinely, called a Phœnix: which I neuer ſaw, but protraied and ſhadowed in coloures. For ſhe cõmeth very ſeldome into that countrey (as farre as I could heare ſay by the Heliopolitans) to wit, once in 500. yeares, and that alſo when hir parent or breeder dyeth. If ſhe be truely drawne by the Ægyptians this is hir forme and bigneſſe: hir feathers partly red and partly yealow, glittering like Golde: in forme and quantity of the body not much differing from an Eagle. Of this Phœnix, Ægyptians haue bruted a ſtraunge tale, which I can hardly credit: ſaying that the Phœnix flying from Arabia, to the temple of the Sunne in Ægypt, carieth in hir tallaunts the corps of hir dead ſire, embaulmed & roled in Myrrhe, which ſhe accuſtometh

The maner of taking Crocodyles.

A beaſte called the Ryuer horſe.

The byrde Phœnix.

The ſhape of a Phœnix.

The nature of the Phœnix.

meth to bury in that place. Adding also the maner whereby she inureth hir selfe to carry so great a burthen. First she gathers a great quantity of Myrrhe and works it into a lumpe, as much as shee canne well beare, whereby to make tryall of hir owne strength. After this perceyuing hirselfe able to weylde it, shee maketh an hole with hir Beake in the side of the balle, framing it very hollow and empty within, wherein she incloseth the body of hir breeder. This done, and the hole cunningly filled vp againe, she poyseth the whole masse in hir tallaunts: and finally, she transporteth it to Heliopolis to the temple Pallace of ỹ Sunne: so skilfully handling hir cariage, that the Myrrhe body and all waygheth no more then the whole balle did before.

Serpents haũting in AEgypt.

This they mention as concerning the Phœnix. Knowe wee besides, that in the region of Thebs in Ægypt, there vse to haunte a kinde of Serpents, had in diuine worshippe: of body smale, & nothing noysome or hurtfull to men. These haue two hornes growing out of their heads, & euermore dying are laide in Iupiters temple, vnto whom they are holy and consecrate. In Arabia there lyeth a place of no great distaunce from the city Batis, whether I went of purpose, hauing heard of certayne wynged Serpents there to bee seene. And being come: I beheld the ribbes and bones of Serpents in number welnigh infinite and not to bee reckoned, whereof some were greater, and some lesse. The place where the bones are layde, is a smale and narrowe bottome betweene two Mountaynes, opening into a wyde and waste champion.

The bird Ibis.

The speach goeth, that out of Arabia at the poynte of the Spryngе, many hydious and terrible Serpentes take their flight into Ægypt: which ỹ fowles called Ibides meeting with, straight wayes kill and deuour them: by which meanes ỹ soile is rid & deliuered of a great plague. For this cause ỹ bird Ibis (whereto the Arabians likewyse accorde) is had in great price and estimation of the Ægyptians.

The shape of Ibis.

The fashion & protrayture of this bird is such: hir feathers as black as Jeat: long shanks like a Crane: an hooked beake: much about ỹ bignes of a Daker hen. And in this sorte is the fowle Ibis rightly figured, that killeth ỹ Serpents as they come into ỹ land. There is also another

ther of these which are brought vp, & liue amongst men, hauing a smale head, a slender necke, white plumed in all partes of the body, sauing in the head & necke, the hinder parte of ꝑ wyngs and the taile, which are of a dark & black hue: the legges & bill in all poynts like ꝑ other. The Serpents themselues in forme and making are much like to ꝑ pestilent & infectious beast Hydra, that liueth in ꝑ water. They haue wyngs not of feathers, but of smothe and naked skin like vnto the wings of a Bat or Reremouse. But let it suffice vs hytherto to haue continued ꝑ discourse and hystory of such beastes as with this people are had in chiefe and principall honour, exhibiting towards them a certayne religious, holy, and diuine worship.

Hydra a water Serpent.

Now it behoueth vs to know that such of the Ægyptians as dwell in the forme Countrey, & are most of all conuersant in describing to the posterity the acts & affayres of auncient memory, and of all the nation the most famous & principall. Whose kinde of liuing is after this maner. Thrise euery moneth they cleanse and purifie them selues, both vpwards by vomitting & downewards by purginge: hauinge especiall regarde of their health and welfare: euermore supposing all maladies & diseases to grow and arise of the meate which they eate. For otherwise the Ægyptians are of all men liuing the most sounde and healthfull except ꝑ Libians: the cause whereof I iudge to proceede of the immutable & constant course of ꝑ yeare, which with them neuer varieth, but falleth out alwayes alike: the greatest cause of defect & sickenesse in men, arysing of the chaung & mutability of ꝑ same. Their bread is cõtinually made of fine wheat: their wyne for ꝑ most part cõpound of barley: the country bearing no vynes at all. They liue by fish partly raw and dryed agaynst the sunne: sometimes powdred with salt. Likewise by raw byrds well salted, as Quayles, Duckes, and other smale fowle. In like maner, of other Creatures that haue neere affinity either with fish or fowle they make their prouision and furniture, rosting some and boyleing other. The rych and wealthy men of the lande in greate assemblies haue an vsuall custome, that by some in the company there shoulde bee caryed

The chiefe parte of AEgypt, and their maners.

Sickenesse proceedeth of the vnseasonable times of the yeare.

about in a ſmale coffine the liuely & expreſſe image of a deade man one or two cubits in length, which hauing ſhewne and reuealed to all that are preſente, hee ſayth thus: Beholde here, and amiddeſt thy pleaſure and delighte remember this, for ſuch a one after thy death ſhalt thou bee thy ſelfe. Such is their order in feaſtes and banquets, contenting them ſelues alwayes with the cuſtomes of their owne countrey and refuſing to be ruled by ſtraunge and forraine maners. Amongſt whom are diuerſe faſhions, very conuenient and well appoynted: in the number of theſe an excellente Poeme or Ditty, which the Grekes call Lynus. And in truth meruayling at other thinges in Ægypt, I am not a litle amazed at this, whence the name of Lynus ſhould come. The Songe they ſeeme to haue kept & retained from all antiquity. Lynus in the Ægyptian gibberiſhe is called Maneros, who (as they ſay) being the onely ſonne of their firſte Kinge, was ſurpriſed and taken away by vntimely death, whom the Ægyptians bewayle and lament in this pitious and dolefull verſe. Herein they iumpe and agree with the Lacedæmonians, in that the inferiour meeting with his elder, yeeldeth the way, and sheweth him a dutifull obeiſaunce in riſeing from his ſeate, if happily hee bee ſitting as he paſſeth by: in which poynte they are vnlike all ỳ reſt of the Grecians beſides. Meetinge in the way in place of mutuall ſalutation, they vſe humble and curteous reuerence each towarde other, bendinge their hands to each others knees. Cõmonly they goe clothed in linnen garments made faſt with a lace about the thigh, which kinde of attyre they call Calaſyris: ouer this they caſt alſo another veſture of linnen very cleane & white. Garments of woollen are neuer caried into the houſes of religion, neither will any man ſhrowd him ſelfe in a woollen veſture, which is accounted prophane. This hath ſome agreement with ỳ ceremonies vſually kept in ỳ ſacred feaſts of Bacchus & Orpheus, which partly were taken from ỳ Ægyptians, & partly deuiſed by ỳ Pythagoreans. For ſuch as haue bene partakers of thoſe ryts, haue euermore abhorred to be buried in woollen garments. Whereof alſo an holy reaſon is geuen which we dare not diſcloſe. Many other thinges haue bene inuented by ỳ Ægyptians, as what

An excellent cuſtome practyſed by Nobles of Ægypt.

New faſhions abhorred.

Ciuility.

Pythagoreans were ſuch as followed the doctrine of Pythagoras the Philoſopher.

day

day and moneth is proper and appertinent to euery god. Likewise in Astrology what fortune is incident to him that is borne one such a day, how hee shall proue in lyfe, by what meanes hee shall miscary by death: which thinges haue bene vsed of many that haue laboured in the Arte and Science of Poetry. Also, more wonders, and straunge sightes and euentes haue bene discussed and interpreted by them, then by any other Nation liuinge. For as any such thing hath happened at any tyme they commit it to memory, awaighting diligently what issue it hath: and if the like fall out at any time after, they coniecture of the ende and effect thereof by the example of the first. The knowledge of diuination is so practised by them, that they impute not the inuention thereof to the will of men, but to certayne of the gods. In their lande there bee these Oracles. The prophecy of Hercules, Apollo, Minerua, Diana, Mars, and Iupiter, most of all reuerencing the diuine seate of Latona, helde at the city Batis. These prophesies are not all instituted after the same fashion, but haue a difference and diuersity betweene them. Phisicke is so studyed and practysed with them that euery disease hath his seuerall phisition, who strymeth to excell in healing that one disease, and not to be expert in curinge many: whereof it commeth that euery corner is full of Physitions. Some for the eyes, other for the head, many for the teeth, not a fewe for the stomacke and belly. Finally, such as are of knowledge to deale with secret and priuy infirmities.

The Aegyptians first inuented the arte to read a mans destiny.

The seates of prophecy in AEgypt.

In AEgypt euery disease hath his physition.

In like sorte, the maner of mourninge, and funerall sorrow at the death of friendes: also the maner of sepulture and buryall which they vse, is most worthy memory. When as any of their familiars or domesticall friendes fortune to decease, (bee hee of regarde amongst them) all the women of that family besmere and grime their heads and faces with myre & drosse: and leauing the forlorne and languished corps amongest their friends & acquaintaunce, they themselues being straight gyrded, with their breasts all bare and naked, accompanied with al the women of their kindred, wander about ꝑ streets with most piteous lamentation and howling: on the other side, ꝑ men fast

Of mourning and burying the dead.

gyrte about the loynes, thump & beate themſelues, as the moſt miſerable, infortunate, & wretched perſons in the world. After this they cary out the body to embalme and preſerue. Certaine there be definitly appointed for the ſame purpoſe, that make an occupation and trade hereof. Theſe when the corſe is brought vnto them, propounde & ſhew to the bringers, ſundry formes & pictures of the dead, paynted or carued in wood, one of which is wrought with moſt curioule arte and workmanſhip (which we thinke impiety to name): the ſecond of leſſe price: the third meaneſt of all: demaundinge of the bringers, to which of theſe paterns & examples their friend ſhalbe dreſſed. Being agreed of the price they depart, leauing the body with ꝑ ſalyners: who incontinent ſeaſon & preſerue the corps with al induſtry, drawing the braynes out by the noſthrills with a croked inſtrument of Iron, in place whereof they fill the Brayne pan with moſt ſweete and pleaſaunt oyntments. This done and finiſhed, they cut and rip vp the Bowells with a ſharp ſtone of Æthyopia, taking thereout the paunche & entrals, and cleanſinge the belly with wyne of Palme tree: ſecondly, with freſh water mingled with moſt fragrant & delightfull ſpyces: in place hereof they force and ſtuffe the belly it ſelfe with myrrhe, of the fineſt ſorte brayed and pounded in a morter. Likewiſe, with Caſſia & all kinde of pleaſaunt odours, except frankincenſe. Hauing thus done, they ſowe it vp agayne, & embalming the body, preſerue it for the terme of 70. dayes: longer then which they may not keepe it. The dayes expired & drawne to an ende, they take the corſe and waſh it ouer a freſh, annoynting the body with gum (which is to the Ægyptians in ſteede of Glue) and attyring it in a fine lynen drawne together with a lace, they ſend him back againe to his friends. His friends in ꝑ tyme, while the ſaliners haue him in hand, procure an Image to be made to the likenes and reſemblaunce of him that is dead, wherein being holow & hauted within, they cauſe him to be incloſed, layinge both the Image and the body therein contayned in a toumbe together. Howbeit they which in meaner eſtate and fortune cannot reach ſo high, order the bodyes of their frindes in forme as followeth. Firſt of all they fill a clyſter with the oyntment of neder

The maner of embalming the dead.

which

which without any maner cuttinge or openinge the belly, they straine it into the body by the inferiour partes & Fundament, preseruinge the corse as before, 70. dayes. The last day of all they dreyne out the oyle from the bowels of the dead: which is of such vertue, that it bringeth out with it all the inner parts of the belly corrupted and festered. Herewith also they instil & power into the body Salpeter, which is of force to deprane, taynt, and consume the flesh, leauing nothing but skin & bones: which done, they estsones deliuer the body to ꝑ owners. There is also a third kinde of vsage accustomably practised about the bodyes of the dead: that if any one be deceased whose friendes are very poore and of smalest substaunce, they only purge the belly, and preseruing the corps with salt for terme of like time as before, in fine, redeliuer him to the bringers.

Fayre gentlewomé dying are kept three dayes before they be preserued.

The wyues of noble men, and such as are very fayre and of great respect for their beauty, are not presently vpon pointe of their death, geuen to be embalmed, but three or foure dayes after, fearing least they should be abused by the inordinate lust of such as dresse them, alleadging moreouer, that a Saliner sometymes working such abuse vpon ꝑ dead body of a woman, was taken in the maner, and his villany discryed by one of his owne company. If it fortune any one either of the Ægyptians, or of forraine countries to be drowned and cast on shore, the City in whose borders he is founde must sustaine the charge of the funeralles, which in honorable maner must be executed, and the body buried in the sacred and holy Monumentes. Being not lawfull for his friends and allies any whit to intermeddle or touch the dead, but the Preists alligned to the worship of the ryuer Nylus intoumbe and bury him so nicely and solemnly as if it were the body of a god. The customes of Greece they will in no wise follow: vtterly estraunging themselues from all orders borowed and deryued from other Nations.

The City Chemmis.

Albeit Chemmis a great City in the Prouince of Thebs not farre from the City Nea, wherein standeth the Temple of Perseus, sonne of Danae, builte foure square and incompassed rounde aboute wyth a Springe or Groue

of Date trees: hauing also a large entry of stone, on each syde whereof are placed two Images of passing greatnesse: within the pallace is contayned ꝑ rarued monument of Perseus, whom the Chemmyts auouch often times to appeare vnto them out of the earth, and not seldome in the church: at which time they finde his slipper which he was wonte to weare, two cubytes in length: affyrminge that at such times as that is seene, the yeare proueth very fertile and prosperous throughe out all Ægypt. This towne (I say) hath ordayned certayne games of exercise in the honour of Perseus, after the maner of Greece. These being demaunded of mee why Perseus should appeare to them alone, and for what cause in the celebration of their gaines, they differed from the rest of ꝑ Ægyptians: they made answere, that Perseus was issued of their city, adding moreouer, that Danæus and Lynæus were also Chemmyts and sayled into Greece: in blasing whole Pedagree they came at length to Perseus, who comming into Ægypt for the selfe same cause as the Grecians testify, namely, to fetch the heade of Gorgon out of Africk, came also to them and called to remembraunce his kinred and linage, of whom hauing taken acquayntaunce, and hearing his mother to speake of the name of Chem, he instituted a game of all exercises, which according to his appointment and first ordinaunce they obserue till this day. These are the maners of those that lye aboue the Fennes, such as dwell in the Maryses differ not from the rest, neither in other things, nor in estate of mariage, euery one inioying the priuate fellowship of his owne wyfe, in semblable maner to the Grecians.

Their floud in AEgypt.

Notwithstanding for the easie prouision of their foode and sustenaunce other thinges haue bene sought out and deuised by them. For in time of the floude when the ryuer ouergoeth the countrey, there arise in the water great plenty of lylyes, which the people of Ægypt call Lotos. These they reape and dry them in the Sunne. The seede whereof (growing in the middest of the flower, somewhat like vnto Poppy seede) they boyle, after which they kneade it into cakes, & bake it for breade. The roote of this is very toothsome, pleasant & good to eate: being of fourme very rounde, & in bignesse like an apple. There is also another

kinde

kinde of lylyes much like to roses, which in like maner haue their growth in the water, from whose roote springs a bud vnlike to the former, bearing fruite in maner & likenesse of an hony Combe: herein are contayned certayne smale kernells resembling the stone of an Olyue, not vnfit for sustenance, and cõmonly eaten of the Ægyptians, aswell fresh as wythered. The selfe same people when the season of the yeare serueth, are busily conuersant in gathering a kinde of Rush called Byblus, the top whereof they crop & turne it into vse of foode: the residue being much about one cubyte in length, they partly eate & partly sell. Such as be desirous to make fine and delicate meate of this Rush, vse to cast it into an Ouen & broyle it: some there be that liue only by fish, which hauing taken, they incontinently drawe them & parch them in the Sunne like stockfish, and being well dryed they eate them. The cõmon sorte of fish vsed among them, breede not in ꝑ ryuer, but in pooles, being of this nature. Toward the time of spawning they leaue the fennes & make repayre generally to ꝑ sea, the male fishes in maner of captaines leading the ranke. These male fishe as they passe still onwarde shed their seede by the way, which their femals following after immediatly deuour, and thereof shortly after breede their spawnes. Now at the pointe of breede, the femals forsaking ꝑ salt waters, flower backe agayne to the maryles to their accustomed haunte, leadinge the males that follow after them: and in swiming backe agayne, they voide spawne, being very smale cornes, like the graynes of mustard seede which lightinge vpon the male fishe in the tayle of the rancke, are swallowed vp and deuoured by them. Not one of these litle graynes but will grow to a fishe, as well may bee seene by those that escape the males, and are vndeuoured: which being nourished by the waters growe to smale Frye. Such of these fishes as are taken swimminge to the sea, are founde to haue the left side of their heads very much worne and gauled: and in comming from the sea, the right side: the cause being this, that both in going and comming they continually grate agaynst the shore and bancks of the ryuer, as a direction to them in passinge to and fro, least that floting in the middest of the streame, they chaunce to stray

The nature of their fish.

and wander out of the right course. At such time as the ryuer Nilus beginneth to swell, all the lowe places in the countrey and Ponds neere adioyning to the ryuer doe likewise increase: being then to bee seene great store of younge Fry in euery litle puddle: whereof these should breede, this seemeth to be a probable cause. That the yeare before, at the fall and decrease of the water, the fish which together with the ryuer departe them selues, leaue behinde them their spawne in the mudde, which at the rysing of the nexte floude, being eftsones moysined, by the waters, recouer vertue, and growe to bee fish. As touchinge which thinges let it seeme sufficient thus much to haue spoken.

The gathering of fruite for oyles.

The Ægyptians that keepe in the fenne countrey, vse a certaine oyle made of a tree, which the Apothecaryes call Palma. chri. These trees (that springe naturally in Greece) the Ægyptians accustome to plant and set by the banckes of Pooles and ryuers, which is the cause that they beare fruite, but very strong and ranke of sauoure. The fruite being gathered, some of them bruise it against the fyre, other some frie it in a pan, reseruing that which commeth of it, which serueth them partly for Oyle, partly for the vse of their Lamps and candles, yeelding (as they sayd before) a deyne very loathsome and vnsauory. Likewise, agaynst gnats and flyes, wherewith their lande aboundeth aboue measure, certaine remedies are founde out by them. Such as dwell aboue the Fennes are holpen herein by towers and high garrets, wherein they take their sleepe, forasmuch as the winde will not suffer the Gnats to fly high. The people of the Fennes in steede of Turrets are fayne to worke this deuise. Each man hath his Nets, wherewith in the day time they goe on fishing, and in the night pytche them aboute their chambers wherein they rest, by whych meanes they come to take a nappe of nyne houres longe: whereas otherwise (were they neuer so well wrapped in clothes) the Gnats with their sharp nebbes would pierce and stinge quite through all, being not able in like maner to passe through the Nets. Their Shippes vsed for burthen or carryage are

The maner of their Shyps.

made

made of a kinde of Thorne, not farre vnlike the tree Lotos growing in Cyrene, from the which there issueth a certayne kinde of gumme. Of the body of this thorne they sawe and square out certaine boardes two cubits longe, and fashioned like a tilesheard, which they frame and compact together after this maner. First they vnite and ioyne the plancks together with an infinit number of nayles and pynnes, binding the same to many transomes that goe both crosse and longe wayes for the strength of the vessell. Their wood they frame not in compasse, after the maner of other Nations, but fasten and knit the ioyntes together with Bullrushes and such like. They haue only one Helme or Sterne, which is made to goe throughe the hinder parte of the Shippe. The Mast is likewise of thorne, the Sayle of the Rushe Byblus. These kinde of vessells are not able to cut against the streame, but are haled and drawne forward by land. Downe the streame they passe in this wyse. They frame an hurdle of the bushe Tamarisk, fast bounde and tyed together with the peelings of greene Cane or Reedes: prouydinge moreouer a mighty stone wyth an hole through the middest, two talents in weight: which done, they cast the hurdle into the streame beinge made fast with a Rope to the nose of the Vessell: contrariwise, the stome they tye behynde wyth an other Gable, geuinge it so much scope that it may sinke to the bottome. By which meanes it commeth to passe that the streame carryinge on the hurdle, causeth the Shippe to follow, with exceedinge swiftnesse: and the stone on the other side drayling behinde, directeth the same in euen and stedfast course. At such time as the ryuer ouerrunneth the soyle, the Cityes are only apparent and vncouered, resembling in shew the Iles of the sea Ægêum, all the land besides being in maner of a sea. The Cities which in time of the floud are extante, be in place of Portes for the ships to lye at rode in. During which time they sayle not in ỹ mayne ryuer, but through ỹ midst of the fieldes. They that take shipping from the Citye Naucrates to Memphis, haue their course by the Pyramides: al-

The Pyramides vvere certayne long towers of stone,

des: albeit there be another way also leadinge to the same place, strykinge ouer by the Neb of Delta, and the City of the Cercasians. Likewise as we take our voyage from the Sea coaste, and the city Canobus to Naucrates through the wyde and open fieldes, we shall passe by Anthylla a towne so named: in like manner arryuinge, at the city Arcandry. Anthylla a city of chiefe renowne, is euermore geuen and allotted by the Kinge of Ægypt to his Queene, that then is, to finde her shoes, which are purchased by the reuenewes of the same. Which custome hath remayned since the tyme that the Persians gouerned in Ægypt. Archandry seemeth to haue taken the name of Archander, sonne in lawe to Dankeus, and the lawfull offspringe of Phthius Achæus: not denying but that there might bee another besides him: but howsoeuer it is, the city Archandry can in no wyse be made an Ægyptian name. Hytherto haue I set downe such thinges as eyther by my selfe I haue seene and knowne: or bene constantly aduertysed thereof by the people of the region, determining henceforth to prosecute such matters, as I haue onely by hereſay, interlaceing the same otherwhiles, with such thinges as of myne owne knowledge I am able to iustifie.

The reuenues of a city assigned to the Queene of AEgypt to find hir shoes.

Menes the firste Kinge of Ægypt (as the pryests make repoyte) by altering the course of the ryuer, gayned all that grounde whereon the City Memphis is situated: the floud being wonte before time to haue his course fast by the sandy mountayne which lyeth towarde Lybia.

Menes the king of AEgypt.

This Menes therefore damminge vppe the bosome of the ryuer towardes the south Region hauinge cast vppe a pyle, or bulwarke of Earth much after an hundred Furlonges aboue the City, by that meanes dryed the old Chanell, causinge the ryuer to forsake and abandone his naturall course and runne at randame amiddest the hills. To which damme also the Persians that rule in Ægypte euen at this day haue a dilligent eye: yearely fortifyinge and repayringe the same wyth newe and fresh Earth. Through the which if by fortune the ryuer stryuinge to recouer his olde

The actes of Menes.

olde course, should happily make a breach, the city Memphis were in daunger to bee ouerwhelmed with water. By the selfe same Menes firste bearinge rule and authority in Ægypt (after þ by turning þ streame of Nilus he had made dry ground of that where erst the ryuer had his passage) in the same plot of land was the city it selfe founded & erected, which (as well may bee seene) stands in the straight and narrow places of the countrey. More then this, to the North & West (for Eastward Memphis is bounded by the course of the riuer) hee caused to be drawne out of the ryuer a large and wyde poole: beinge also the founder of Vulcans temple in Memphis, one of the fayrest buildinges and of chiefest fame in all the countrey of Ægypte.

Three hundred and 30 princes after Menes.

Three hundred & thirty Princes that by mutuall succession followed Menes, the priests also readily mentioned out of þ books of their Monuments: of which number 18 were by Countrey Æthyopians, and one a forraine & outlandish women, whose nation they knew not, al the rest being sprong of their owne land.

Nitocris a Queene of Ægypt.

This woman þ aspired to þ crowne, bare the name of þ famous Queene of Babylon, & was called Nitocris: whose brother in þ time of his empire being slaine by þ Ægyptians, Nitocris wearing þ crowne after him sought meanes secretly how to reuẽge his death, which she brought to passe by a straunge deuice and pollicy. Hauing therefore builte for hir owne vse a fayre & gorgeous courte, she caused an hollow Vaut or caue to be cast vnder the earth, pretending for the time a reason of hir deuice, albeit farre different from hir secret minde & purpose. The work ended, she inuited thither the most part of hir nobles to a banquet, such as shee knew to haue bene þ authors and workers of hir brothers death, who being all assembled and set together in an inner Parlour, expectinge their cheere, the water was let in at a priuy grate and ouerwhelmed them all.

These thinges they spake of Nitocris, adding besids, that hauing wrought this feate, shee cast hir selfe into an house full of Ashes to escape vnpunished.

Mœris the last of the 330 princes.

By the rest of the kinges of Ægypt the priestes coulde recyte no glorious acte that shoulde bee accomplished, sauing by the noble king Mœris the last and latest of all this crewe.

To

To whom they attribute ꝯ building of ꝯ great porches belonging to Vulcans temple, ſtanding on the North parte of ꝯ Pallace. By the ſame alſo was a certaine fenne delued and caſt vp, wherein were builded certaine mighty Towers called Pyramides, of whoſe bygneſſe, as alſo of ꝯ large cõpaſſe and amplitude of the Poole, wee will ioyntely intreate in another place.

These thinges were done by Mœris the laſt king. The reſt conſuminge the time of their raygne in ſilence and obſcurity, whom for the ſame cauſe I will paſſe ouer, and addreſſe my ſpeache to him who came after them in time and went before them in Dignity: namely, the worthy Prynce Seſoſtris. Him the Prieſtes recounte firſte of all the kings of Ægypt to haue paſſed the narrow Seas of Arabia in longe Ships or Gallyes, and brought in ſubiection to the Crowne all thoſe People that marche a longe the redde Sea. From whence retyringe backe againe the ſame way, hee came and gathered a greate power of men, and tooke his paſſage ouer the waters into the mayne lande, conquering and ſubduing all Countreyes whether ſoeuer hee went. Such as hee founde valiaunte and hardye not refuſinge to ieoparde their ſafety in the defence and maynetenaunce of their liberty, after the victory obtayned, hee fixed in theyr countrey certayne ſmale pyllers or Croſſes of ſtone, wherein were ingrauen the names of the kinge and the countrey, and how by his owne proper force and puiſſaunce he had made them yelde. Contrarywyſe, ſuch as without controuerſie gaue themſelues into his handes, or with litle ſtryfe and leſſe bloudſhed were brought to relent: with them alſo, and in their region he planted Pillers and builte vp litle croſſes, as before, wherein were carued and impoꝛtrayed the ſecret partes of women, to ſignifie to the poſterity the baſe and effeminate courage of the people there abyding. In this ſoꝛte hee trauayled with his armye vp and downe the mayne, paſſing out of Aſia into Europe, where he made conqueſt of the Scythians and Thracians: which ſeemeth to haue bene the fartheſt poynt of his voyage: for ſo much as in their land alſo his titles & marks are apparantly ſeene, and not beyonde. Herefro hee began to meaſure his ſteps back

Seſoſtris king in AEgypt, and his exployts.

A monument an the reproch of Cowardiſe.

agayne

agayne incamping his powre at the ryuer Phasis: where, I am not able to discusse, whether king Sesostris him selfe planted any parte of his army in that place euer after to possesse ꝑ countrey: or whether some of his souldiers wearyed with continuall perigrination and trauayle, toke vp their mãsion place & rested there. For the people named Colchi, seeme to be Ægyptians: which I speake rather of myne owne gathering, then of any other mans information. Howbeit, for tryall sake cõmoninge w the inhabitants of either nation, the Colchans seemed rather to acknowledge & remember ꝑ Ægyptians, then ꝑ Ægyptians thẽ: affyrming, that the Colchans were a remnante of Sesostris army. My selfe haue drawne a cõiecture hereof: ꝑ both people are in coũtenance a like black, in hayre a like fryzled, albeit it may seeme a very feeble gesse, the same being also in other nations. A better surmise may be gathered of this, that ꝑ people of Æthyopia, Ægypt, and Colchis only of all men, circumcyse & cut of the forelkin from their hidden partes, reteyning the custome time out of minde. For the Phœnicians and Syrians ꝑ dwell in Palæstina, confesse themselues to haue borrowed the maner of circumsicion from the Ægyptians. And as for those Syrians ꝑ dwell neere vnto the ryuers Thermodon and Parthemus, and the people called Macrones their next neighbours, they tooke the selfe same vse and custome of ꝑ Colchans. Howbeit, the Ægyptians and Æthyopians, which of them learned it of others, it is hard to discerne, forasmuch as the custome in both Countreyes is of great antiquity. Neuertheless, very good occasion of coniecture is offred vnto vs, that it came fyrst from ꝑ Ægyptians, at such time as the Æthyopians had exchaunge of marchaundise with them. For the Phœnicians, that in like maner haue mutuall trafique which the Grecians, leaue of to circumcyse themselues, and refuse in that poynte to be conformable to the lawes and statutes of their countrey. One thinge more may be alleaged wherein the people of Colchis doe very narrowly resemble ꝑ customes of Ægypt, in so much as, these two nations alone, worke their lynnen & dresse their flax after ꝑ same sorte, in all poyntes respecting each other both in order of lyfe & maner

The people Colchi spring of the AEgyptians.

maner of lãguage. The flaxe which is brought from Colchis ꝑ Grecians call Sardonick: the other cõming out of Ægypt they terme after the name of the countrey, Ægyptian flaxe. But to returne to the tytles and emblems that king Seſoſtris lefte behind him in all regions through ꝑ which he paſſed, many thereof are fallen to decay. Notwithſtãding, certaine of them in Syria and Paleſtina I beheld with myne own eyes, intayled with ſuch poſyes as we ſpake of before, and the pictures of womens ſecretes ingrauen in them. Likewiſe in Ionia are to bee ſeene two ſundry Images of Seſoſtris himſelfe carued in pillers: one as we paſſe from Epheſus to Phocœa: another in the way from Sardis to Smyrna. Eyther of theſe haue the forme and figure of a man, fiue handes breadth in bigneſſe, bearing in his righte hand a Darte, in his left a bowe, his harneſſe and furniture after the manner of the Ægyptians and Æthyopians. Croſſe his backe from the one ſhoulder to the other went a ſentence ingrauen in the holy letter of Ægypt: hauing this meaning. By my owne force did I vanquiſhe this region. Notwithſtandinge it is not there ſpecified what he ſhould be, albeit els where it is to be ſeene. Some haue deemed this monument to haue bene the image of Memnon, not a litle deceyued in opinion. This noble and victorious prince Seſoſtris making his returne to Ægypt, came (by report of ꝑ prieſts) to a place named Daphnoe peluſiæ, with an infinite trayne of forraine people out of al Nations by him ſubdued: where being very curteouſly met & welcomed by his brother, whom in his abſence he had lefte for Viceroy and protectour of the countrey, he was alſo by ꝑ ſame inuited to a princely banquet, him ſelfe, his wife, and his children. The houſe whereunto they were entered, being compaſſed about with dry matter, was ſuddaynely by the treachery of his brother ſet on fire, which he perceiuing toke counſayle with his wife then preſent, how to eſcape and auoyde the daunger. The woman either of a readier wit or riper cruelty, aduiſed him to caſt two of his ſixe children into the fire, to make way for him ſelfe and the reſt to paſſe: time not ſuffering him to make any long ſtay, he put his wyues counſayle in ſpeedy practiſe, & made a bridge through the fire of two of his children, to preſerue the

Memnon the ſonne of Aurora ſlayne in the vvarre at Troy.

The death of Seſoſtris intẽded by his owne brother.

reſt

reſt aliue. Seſoſtris in this ſorte deliuered frō the cruell treaſon and malicious deuiſe of his brother, firſt of all tooke reuenge of his trecherous villany and diueliſh intent: in the next place bethinking himſelfe in what affayres to beſtowe the multitude which he had brought with him, whome afterwards he diuerſly employed: for by theſe captiues were certayne huge and monſtrous ſtones rolled and drawne to the temple of Vulcane. Likewiſe, many trenches cut out and deriued from the riuer into moſt places of the countrey, whereby the land being aforetime paſſable by cart & horſe, was thenceforth bereaued of that commodity: for in all the time enſuing, the countrey of Ægypt being for the moſt parte playne and equall, is through the creekes and windings of the ditches brought to that paſſe, that neyther horſſe nor wayne can haue any courſe or paſſage from one place to another. Howbeit, Seſoſtris inuented this for the greater benefite and commodity of the lande, to the ende that ſuch townes and cities as were farre remooued from the riuer, might not at the fall of the floud be pinched with the penury and want of water, which at all times they haue deriued and brought to them in trenches. The ſame King made an equall diſtribution of the whole countrey to all his ſubiects, allotting to euery man the lyke portion and quantitie of ground, drawne out and limited by a fourelſquare fourme. Hereof the King himſelfe helde yeerely reuenewes, euery one being rated at a certayne rent and penſion, which annually he payd to the crowne, and if at the riſing of the floud it fortuned any mans portion to be ouergone by the waters, the King was thereof aduertiſed, who forthwyth ſent certayne to ſuruey ỹ ground, and to meaſure the harmes which the floud had done him, and to leauy out the crowne rent according to the reſidue of the land that remayned. Hereof ſprang the noble ſcience of Geometry, and from thence was tranſlated into Greece. For as touching the Pole and Gnomon (which is to ſay) the rule, and the twelue partes of the day, the Græcians tooke them of the Babylonians.

The countrey of Ægypt cut out into trenches for the better conueyance of vvater.

A diuiſion of land.

The beginning of Geometry.

This King Seſoſtris held the Empyre alone, leauing in Æthiopia before the temple of Vulcane certayne monuments to

The images of King Seſoſtris.

the poſteritie, to wit, certayne images of ſtone, one for hymſelfe, another for his wife, beeyng eache of them thirtie cubites: the foure images alſo of hys foure ſonnes, beeyng each of them twentie cubites apeece. In proceſſe of time when the image of King Darius that gouerned Perſia ſhould haue bene placed before the picture of Seſoſtris, the prieſt of Vulcane which ſerued in the temple woulde in no wiſe permit it to bee done, denying that Darius had euer atchieued the like exploites that Seſoſtris had done. Who, beſides the conquering of ſundrie other nations (not inferiour in number to thoſe whiche had beene ouercome by Darius) had alſo brought in ſubiection the moſt courageous and valiaunt people of Scythia: for whyche cauſe, it were againſt reaſon to preferre hymſelfe in place before him vnto whome he was inferiour in chiualry, whiche bolde aunſwere of the prieſt, King Darius tooke in good parte and brooked welynough.

The death of Seſoſtris, vvhome Pheco ſucceeded.

Seſoſtris dying, the ſeate imperiall came to hys ſonne Pheco, who beeyng bereaued of hys ſight, vndertooke no voyage of warre, but remayned quiet in his kingdome. The cauſe he was ſtricken blynde, is ſayde to be this. At what tyme the waters of the flood increaſing, by reaſon of a mightie raging winde, had drowned the lowe countreys eyghteene cubites deepe. The Kyng inraged at the vnaccuſtomed ſwelling of the ryuer, tooke hys darte and diſcharged it into the middeſt of the waters, for whyche hys vnreuerent facte, the fame is, that hys ſighte incontinente was taken from hym, and hee became blynde the ſpace of tenne yeares. In the eleuenth yeare, there aroſe a prophecie in the city Butis, that the tyme of hys miſerie was nowe expyred, and that hys ſyght ſhoulde eftſoones bee reſtored agayne, if in caſe hee waſhed hys eyes in the water of a woman, whych neuer knewe man but her owne huſbande. For further proofe of thys phetie medicine, the Kyng beganne firſt with hys owne wyfe, whych working not the effecte he looked for, he tryed many others, but all in vayne, laſtly, lighting vppon a poore ſeely woman that had neuer woorſhipped more Sainctes then one, hee ſpeedely recouered hys ſighte agayne, and cauſing all thoſe whome

An exquiſite medicine for the eyes.

earſt

earſt he had promiſed to be gathered into one citie (the name whereof was called Reddeclodd) he ſet fire to the towne, and conſumed them all. An army of honeſt vvomē burnt at a clap.

The King thus healed, and freely acquited of hys former miſerie, began to be deuoute, increaſing the temples of the gods with giftes of exceeding value. All which deſerue for theyr excellencie to be had in memorie, and chiefly thoſe that he offered in the temple of the Sunne, which were theſe, two mighty great ſtones which the Ægyptians in theyr tongue called Obeli, in faſhion like a ſpit or brooch. 100. cubites long, and in breadth. 80.

Next after hym the kingdome deſcended to a certayne man of the citie Memphis, whoſe name in the greeke language was Protheus, to whome the Ægyptians erected a temple, which is yet to be ſeene in Memphis, very fayre and beautifull, garniſhed wyth rich and ſingulare giftes. On euery ſide whereof dwell the Phenices, a people deſcended of the Tyrians; whereof the place taketh the name, and is tearmed the tentes of the Tyrians. Within the temple there is ſtandyng the houſe of Proteus, called the court of ſtraunge Venus, vnder which name is meant (as I deeme) Helena, the daughter of Tyndarus, who as a gueſt againſt her wyll, kepte reſydaunce for a tyme in the court of Protheus, and was tearmed the ſtraunge Venus, in as much as the other Venus (who hath many temples in Ægypt) is neuer called by the name of ſtraunge. Whereof entring talke with the ſacred order of the prieſtes, they diſcourſed vnto me, that Alexander hauing ſtolne Helena from the Spartanes, and ſpeedyng hymſelfe homewarde by the ſea called Ægeum, by conſtraynte of weather was driuen into the Ægyptian ſeas, and perforce againſte his will, was caſt aſhore in Ægypt. His arriual was at ỳ mouth of the floud Nilus called Canobicum, at ỳ porte whiche the inhabitants tearme by ỳ name of Trachex. In this place is ſituated a temple to Hercules, whereunto if any mans ſeruaunt or vaſſall flye, and get vppon hym the holy markes (as they call them) in token that hee yeeldeth hys whole alleageaunce to the god of that place, it is not lawfull for any man Protheus King of Ægypt.

Helena.

Of the ariuall of Paris in Ægypt.

A Sanctuary for ſeruauntes.

to touch him, which order was kept inuiolate vnto our age. The seruauntes of Alexander hearing of the lawes of this temple, forsooke their Lorde, and fled vnto it, and in humble manner submitting themselues before the god, they accused their maister (whose death they all desired) shewing in what manner he came by Helena, & the great iniury he had wrought to her husband Menelaus. The same playnt also they framed before the priests of Hercules, and the chiefe gouernour of the port named Thonis. Thonis hauing hard the accusatiō of these poore suppliants, sent in all haste to the King in these wordes: Knowe you (noble Prince) that a fewe dayes since, a certayne straunger of the Troiane lignage (hauing committed a most villanous acte in Greece, by entising away the wife of him that had geuen him entertaynement) is by force of tempest driuen vpon our coastes, we desire therefore to knowe your hignesse pleasure, whether we shall geue him free passage into his countrey, or bereaue him of that he hath, and sende him awaye. To which newes the King returned an aunswere saying. The person you speake of, of what nation soeuer hee bee whiche hathe wrought this despitefull treacherie to his hoste, see you apprehend and bring to my court, to the ende I may heare what he can say for himselfe. Whereat Thonis without any farther deliberation, tooke this yong gallaunt of Troy, strayned hys ships, and brought him with the Lady Helena and the rest of his retinue to the city Memphis, where the King at that tyme made his place of abiding. Beeing arriued at the Court, the King asked Alexander in these wordes: Yong gentleman, what are you, and from what countrey are you landed heere in Ægypt? Alexander, who was not to seeke of an aunswere, with a comely grace made aunswere to the King, descrying both his countrey and lynage, the place also from whence hee was arriued, and to what coastes he directed his course. And where then (quoth the King) had you this goodly gentlewoman, for she seemeth to be a woman of no common bloud: whereat my youth somewhat mammering before he coulde cast the plot of his excuse, was betrayed by his seruaunts, who in humble manner on their knees, discyphered to the King the

whole

whole discourse of his treason. The vassals hauing ended their speeche, Protheus turned hymselfe to Alexander, and tucked hym vp with thys rounde tale: my friende (sayde hee) were it not for the reuerence I owe to straungers, with whome my custome is not to deale by rigour, I woulde surely pipe yee such a daunce for the wicked villanie wherewith thou hast abused thyne hoast in Greece, that all vnthankefull wretches shoulde take example by thee how to vse those that shewe them courtesie in a forraigne lande. Ah vnkynde wretche as thou arte, is thys the best requitall thou makest the Grecian for hys noble vsage towarde thee: to bereaue hym of his mate, the most comfortable companyon of all hys daies, and not contente therewyth, lyke an arraunt theefe thou hast despoyled hys goodes, the best and principall treasures of hys house. Thou mayest bleste the tyme tenne thousande tymes, that the Ægyptians yeelde suche honoure to straungers: and packe thee hence from my presence wyth the rest of thy mates, swearyng by my crowne, that if hencefoorth thou bee seene within the borders of Ægypt, I wyll account thee as myne enemye. As for thy minion and the goodes thou hast broughte, I shall reserue, tyll suche tyme as the Grecian shall come to reclayme them. By these meanes (sayd the priestes) came Helena into Ægypt, whereof also Homer hymselfe seemed not to bee ignoraunt, but of purpose rather (for that it fell not out so fittingly for hys verse) hee chose the other, declaring notwythstandyng that some such fame as thys was bruted abroade, whyche appeareth manifestly in hys Illiads, where making mention of the voyage of Alexander, he affyrmeth, that by meanes of a contrarye wynde, hee was tossed by sea, and recouered the lande at the city Sydon in Phœnicia: reade the verses that are framed by hym in the prayse of Diomedes, in whych place these lynes are founde.

There were the cloakes of gorgeous hue
ſo braue and princely dight,
Made by the dames of Sydony,
ſold to the ſeemely wight
Kyng Pryams ſonne, that ſtale hymſelfe
a wyfe of royall race,
Queene Helene hyghte, retyrynge home,
vnto his natyue place.

Touching the ſame in his *Odyſſea* in theſe verſes.

This poyſon quycke and valerous
whych Polydamna gaue
The wyfe of Thonis, Helen brought,
and carefully dyd ſaue.
Great ſtore whereof in droughty ſoyle
of ſcorched Aegypt groe
Some ſoueraigne good, and otherſome
the cauſe of preſent woe.

In like maner to *Telemachus*, *Menelaus* ſpeaketh in this vvife.

And when I ſought to leaue the land
of Aegypt, and retyre,
God hyndred, whome I left vnſerued
by vowes and ſacred fyre.

In theſe verſes Homer confeſſeth that he knewe of the wandering of Alexander into Ægypt, forſomuch as the countrey of Syria is bounding vpon Ægypt, and the people Phænices vnto whome the city Sydon is belonging are reſyaunt in Syria. As well theſe therefore as alſo the place it ſelfe, are no ſmall proofe, nay rather a moſt valerous argumente, that the verſes wherein it is ſayde, that Alexander conueying Helen from Greece in three dayes ſpace, wyth a proſperous gale,

and

and quyet sea, arryued at Troy, were rather intruded by some other poet then inuented by Homer, who contrarywyse in hys Illiads maketh mention of his errour by sea.

To leaue Homer, and come to the affayres of the Troianes, being desirous to vnderstand of what truth these things were which are bruted to haue beene done by the Greekes at Troy, I sollicited the matter with the priestes of Ægypt, who tolde me in such manner as themselues beforetime had beene aduertised by Menelaus. After the flight of the Lady Helen, there assembled, in the cause of ẏ kings brother Menelaus, a puissant armie of the Græcians, who embarking themselues into Teucria, and incamping in theyr coastes, sent in ambassage to the city Troy certayne of theyr chiefe peeres and nobles, amongst whome, was Menelaus brother to the Kyng. Beeyng entered the city, they made clayme of the Lady Helena, with the goodes and treasures shee tooke wyth her, requyring also a sufficient satisfaction to be made for the iniurie. Wherevnto the Troianes aunswered, that they spente their speech in vaine, to rechallenge eyther women or goodes of them which they neuer sawe, alleadging, that the thyngs they challenged were surprised by the Ægyptians: neyther was it reason why they shoulde beare the faulte of others, and make restitution of that which they neuer had. Howbeit, the Greekes imagining they had spoken it in derision, to shift off the siege for the tyme, bent theyr whole force agaynst the towne, continuing the siege and batterie so long, tyll they had brought it to vtter ruyne and subuersion.

Of the Troiane vvarre.

The citie taken, when Helena could not be founde, and the same aunswere was rendered the Græcians as before, they gaue credite at length to theyr wordes, and sente Menelaus into Ægypt to the courte of Protheus, whether beeyng come, and declaryng the cause of hys arriuall to the Kyng, he gaue him greate entertaynemente, restoring vnto him hys Lady with all his treasure, without any manner of losse or imbeselment. Neuerthelesse, Menelaus for all this courtesie and royall vsage which he had receyued at the handes of the King, gaue him but a poupe for his labour, dooyng to the

Courtesie revvarded vvith crueltie.

countrey this iniurie for a farewell. For indeuouring to departe thence, and wayting a fauourable wynde to fit hys purpoſe, by meanes whereof, he ſtayde a long tyme in Ægypt: to knowe the ſtate of hys voyage, what fortune ſhould thereafter betide vnto hym, he tooke two children of the Ægyptians, ſlewe them, and paunched out theyr bowels, whereby to take view of his future ſucceſſe. Which beyng knowne, and perceyuing hymſelfe to be mortally hated and purſued of the inhabitauntes, he ſped hym thence into the Iſles of Africa lying ouer againſt them, from whence alſo makyng as good haſte as he coulde, the Ægyptians heard no more tydyngs of hym. Of all theſe things they were partly informed by the knowledge of hyſtories, beeyng much more certayne of ſuch thyngs as were done in theyr countrey. Thus farre the prieſtes of Ægypt proceeding in diſcourſing of Helena, whereto I adde thys ſurmize of myne owne, that if Helena had beene in Troy, no doubt for ought that Alexander could haue ſayde or done, ſhe had beene deliuered to the Græcians. For who woulde thynke that Kyng Pryamus wyth the reſidue of that lignage were ſo madde, that to the ende Alexander might enioy the delighte of hys Lady, would imperill theyr owne lyues and theyr childrens, with the flouriſhing eſtate of ſo famous a citie. In whych fond opinion, if in caſe they had bene at the beginning, yet vndoubtedly they woulde haue recanted at length when as many valiaunt ſouldyers of the Troianes, and two or three of the Kings owne ſonnes, (if any credit may be geuen to the poets) were moſt lamentably ſlaine by the Græcians in fight. By theſe things I am driuen to coniecture, that if Helena had beene in their keeping, Pryamus to rayſe the ſiege from the walles of hys city, woulde willingly haue wrought meanes to reſtore her agayne. Neyther was Alexander heyre apparaunt to the crowne, ſo that his father beeyng crooked wyth age, the adminiſtration of the kyngdome ſhoulde reſt in hys gouernemente, one there was betweene hym and home, namely hys brother Hector, as well in number of yeares hys elder, as in nobleneſſe of mynde hys better, whome it behoued not to ſmooth vp his brother in hys filthy leachery, ſeeing

That Queene Helena vvas neuer at Troy.

ſuch

such imminent perill to threaten not onely himselfe, but also the whole kyndred and nation of the Troianes. But it was the iust plague of God inflicted vppon them for their wickednesse, that they shoulde neyther delyuer Helena whome they had not, nor be credyted of the Græcians, to whome they fayned not, to the ende all men myght learne, that they whyche stryke wyth the swoorde, shall be beaten with the scabberde, being euermore seene, that vpon greeuous iniuries the gods alwayes powre downe greeuous reuengements. Thus much I thought conuenient to speake of mine owne fancye.

After the decease of Protheus, Kampsinitus tooke vppon him the rule of the countrey, who in memorie of himselfe, lefte behynde hym certayne porches of stone, planted westward agaynst the temple of Vulcane, right ouer agaynst the whych, stoode two images of fyue and twentye cubites in length. One of the which standyng northerly, they call sommer, and the other lying to the west, they tearme winter, contrary to all reason and order. This King in aboundance of wealth, and plenty of coyne, so farre excelled all those that came after hym, that none coulde go beyonde him, no not approch neere vnto hym in that kynde: wherefore desirous to possesse hys goodes in safetie, hee builte hym a treasurie or iewellhouse of stone, one of the walles whereof bounded vpon the outsyde of hys courte. In framing whereof, the workeman had wrought thys subtile conueyance, one stone in the wall hee layde in that sorte, that a man might easily at pleasure plucke it in or out, which notwithstanding serued so fittingly to the place, that nothing coulde be discerned. When the building was finished, the King caused his treasure to be brought into it, minding hencefoorth to be secure and to lay aside all feare of misfortune. In processe of time, this cunning artificer lying at the poynt to dye, called vnto him his two sonnes, and disclosed vnto them in what manner he had prouided for theyr good estate, in leauing a secret and most priuy passage into the Kings treasurie, whereby theyr whole lyfe myght be lead in most happy and blessed condition. In briefe, hee shewed them all that was done by hym, delyuering them the iust measures

Kampsinitus.

A tale of a cunning theefe.

of the stone, that they might not bee deceyued in laying it a-gayne, which the two yong youthes well marking, thought from that tyme forwarde to be of the Kings counsayle, if not of hys court, and to become the priuy surueyers of hys iewell-house.

Theyr father beeing dead, they made no long delay to put in execution theyr determinate purpose, but repayring to the court by night, they found the stone, which with small force remouing it from the place, they sped themselues with plentie of coyne, and so departed. In shorte space after the Kyng entering hys treasurie, and fyndyng the vessels wherein hys money lay to be somewhat decreased, was exceedingly amazed, not knowing whome to accuse, seeyng both hys seales, whyche he had set on the doore, vntouched, and the doore fast locked at hys commyng thyther. Howbeit, repayring sundrie tymes to beholde hys wealth, and euermore perceyuing that it grewe lesse and lesse, deuised with hymselfe to beset the place where hys money lay with certayne greeus or snares to entrappe the theefe in. These subtile merchaunts accordyng to theyr former wont approching the spying head where they had stonke so oft before, one of them went in, and groaping for the money, was so fast intangled in a snare, that for hys lyfe hee wist not how to shifte, but seeyng hymselfe in these braakes, hee called hys brother, to whome he disclosed hys euill happe, willing hym in any wise to cut off hys head, least beeyng knowne who hee was, they both myght bee serued wyth the same sauce. His brother hearing hys counsayle to be good, did as he bade hym, and fitly placing the stone as hee founde it, departed home, bearyng wyth hym the head of hys slayne brother.

The nexte day the Kyng opening hys iewell house, and espying an headlesse theefe surprised in a ginne, was woonderfully astonied, seeing euery place safe, and no way in the world to come in or out at.

In this quandary, vncertaine what to thynke of so straunge an euent, he deuised yet to go another way to the wood, causing the body of the theefe to be hanged out vppon the walles in

open

open view to all that passed by, appointing certayne to attend in that place, with straight charge, that if they hearde any making moane or lamentation at the sighte thereof, they shoulde foorthwyth attache them, and bryng them to the Kyng.

The Mother of these two Brethren not able wyth patiente eyes to beholde the wretched carkasse of her pitifull sonne, called the other brother vnto her, aduising him by some meanes or other, to take awaye hys brothers bodye and burie it, threatening moreouer, that in case he neglected to accomplishe it wyth speede, shee woulde open all hys thefte and treacherie to the Kyng. Whome her sonne endeuouring wyth many woordes to persuade, and nought auayling (so tender was her affection towardes her childe) hee set hys wittes abroache to the framing of some subtyle conceyte, to beguyle and inueigle the Kyngs watchemen. Pannelling certayne Asses wherehe hee loaded wyth bottels of sweete wyne, hee proceeded forwarde wyth hys carryage, tyll suche tyme as hee came agaynste the place where the watche laye, where priuily vnstopping one or two of hys bottles, the wyne flowed out in greate abundance, whereat, fayning as though hee had beene beesydes hymselfe, her pitiously cryed out, tearing hys hayre and stampyng as one vtterlye ignorannte whyche to remedye fyrste. The keepers seeyng the wyne gushe out so fast, came hastely wyth pottes and cannes to receyue it least all should bee lost, but the vyuer (who had alreadye cast hys plotte) seemed hereat muche more inraged then before, tauntyng and raylyng at them wyth most bitter and reuiling woordes. Contrarylye, the watchmen geuing hym very fayre and gentle language, hee seemed better contented, leadyng asyde hys Asses out of the way to newe girde them, and place his carriage in better order. Manye woordes grewe betweene them whyles he was addressing hys Asses to proceede on theyr waye, till that one of them bolting foorth a merry iest, caused hym to laugh hartily, so that lyke a good

The affection of a mother.

a good fellowe, he bestowed amongst them a bottle of wyne. Which courtesie they all tooke in very good parte, requesting hym to sitte wyth them for companye, and drinke parte of hys owne cost. Whereto hee willingly consenting, they dranke a carouse, euery man hys cannikin, tyll the wyne began to runne of the lyes, whyche thys coapesinate perceyuing, set abroach another bottle, and began to quaffe afreshe, whyche set my keepers on such a tantarra, that beeyng well wetted, they set more by three dammes of sleepe, then syxe ounces of witte. When all was hushe, and the watchmen fast asleepe, hee tooke the bodye of hys brother, and in mockage, shauing off the hayre of theyr right cheekes, he returned home, beyng right gladly entertayned of hys mother.

The Kyng seeyng hys deuises no better to proceede, but for ought he coulde imagine the theefe still beguyled hym, waxed woonderous wrath: howbeit, determining to leaue nothing vnattempted, rather then to let such a villayne escape scotfree, he built yet another trappe to catch the fox in. He had at that time abiding in hys courte a goodly gentlewoman his onely daughter, whome he tenderly loued from her childhood. This Lady he made of his counsayle, willing her by the duety of a chylde, to abandon chastity for the time, making hirselfe a common stalant for all that would come, on condition they shoulde sweare to tell her the subtilest and the sinfullest prancke that euer they had played in all theyr lyfe tyme, and who so confessed the facts lately atchieued in imbesileing the Kings treasure, and stealing away the theefe, him to lay hold on, and not suffer to depart.

The gentlewoman obeying her fathers will, kepte open house, hauing greate repayre vnto her out of all partes of the countrey. Now the theefe whyche knewe full well to what intente the Kyng had done thys, desirous to bee at oast wyth hys daughter for a nighte, and fearing the daunger that myghte ensue, beeyng of a verie pregnaunt and readie witte, deuised yet another shifte wherewythall to delude the Kyng: he strake off the hande of hys brother that was

dead,

dead, and closely carying it vnder his cloake, he repayred to the place where the Kings daughter lay, who demaunding hym the question as she had done the rest, receyued of him this answere, that the sinfullest acte that euer he committed, was to cut off his brothers head, beeing inueigled in a snare in the Kings treasurie, but the subtilest in that he had deceyued a sort of dronken asses, whome the King had appoynted to watch the body. The Lady that had listned to his tale, hearing the newes she longed for, stretched out her hand to lay hold on him, who subtilly presenting her with the hande of his brother, (which beeing darke, she fast griped in stead of his owne) hee conueyed himselfe from her and was no more seene. The King heereof aduertised, was stricken with so great admiration as well of his wit in deuising, as his boldnesse in aduenturing, that forthwith he caused notice to be geuen throughout all partes of his gouernement, that in case the party whiche had done these thinges would disclose himselfe, and stande to his mercy, he would not only peeld him free pardon, but also indue and honour him with so princely rewards as were fit for a person of such excellent wisedome. My ponker peelding credite to the Kings promise, came foorth in presence, and descried himselfe, with whome Kampsinitus ioyning his daughter in mariage, did him the greatest honour he could deuise, esteeming him for the wisest man that liued vpon the earth, holding it for certayne, that the Ægyptians excelled all others in wisedome, amongst whome he iudged none comparable to hym. The same King (say they) whiles he was yet liuing, trauelled so farre vnder the ground, till he came to the place which the Græcians call the seates infernall, where he played at dyce with the goddesse Ceres, and sometimes winning sometimes losing, he returned againe at length, beeing rewarded by her with a mantle of gold. In the meane space while Kampsinitus vndertooke this voyage to hell, the Ægyptians kept holyday, prolonging the celebration till such time as he retyred backe againe, which solemne obseruance, since our memory hath bene duely celebrated. But whether this be the cause of that sacred festiuall, I dare not auowe, howbeit, the priests shewed me a certayne

Kampsinitus iourney to hel.

certayne cloake, wouen in the space of one daye, wherewith once ayeare they attyre some one of theyr petie vicares, blinding moreouer hys eyes wyth a myter. Beeing in thys sorte attyred, they conduct hym to the hygh way that leadeth to the temple of the goddesse Ceres, where after they haue placed hym, they leaue hym grabling in that place, and departe their waye. To whome incontinently resorte two wolues, conducting the priest to the temple aforesayde, whyche is distaunte from the city twentie furlongs, where hauing accomplished certayne rytes, the wolues leade hym backe agayne to the same place. All these thyngs they doubt not to reporte for certayne true, which we leaue to euery mans lyking to iudge of them as they deserue. For myne owne parte I haue thought it meete to make relation of such things as I heard amongst them, going no farther in many thyngs then hearesay.

Amiddest the infernall powers, the Ægyptians affyrme that Ceres and Liber haue the chiefe authoritie.

The opinion of the Ægyptians touching the immortality of the soule.

The same people were they that first helde opinion that the soule of man was immortall, passing from one body into another by a continuall course, as euery one tooke hys beginning and generation of another, and when it had passed through all bodyes that haue theyr beeyng eyther in the lande, sea, or aire, then consequentlie to returne into the bodye of man agayne, whyche course it finished within the tearme of three thousand yeares: whych opinion had many patrones of the Græcians, some auncient and of great authoritie, others of later dayes, vsurping and chalenging it for theyr owne, of whose names I am not ignorant, albeit I minde not to recite them. The Ægyptians likewise mention that to the tyme of Kampsinitus, religion, iustice, and true order of gouernement greatly flourished among them.

Cheops.

After whome, the royall dignitie came into the handes of Cheops, a man fraught with all kynde of vicious demeanour, and wicked conuersation. For causing the temples of the gods to be fast locked vp, he gaue out through all quarters of hys Empyre, that it myght not be lawfull for any Ægyptian to offer sacrifice, to the ende, that beeing seduced from

the

the seruice and reuerence of the gods, he might securely employ them in hys owne affayres. Some were appoynted to digge stones in the mountayne Arabicus, and from thence, to conuey them to the riuer Nilus, where they were receyued of others which pheryed them ouer the riuer to the roote of a greate hill named Atricus. The whole number of those that were conuersaunt in the Kings affayres, was tenne thousande men, seruing by turnes, euery three monethes a thousand. In which manner, he helde the people the space of tenne yeares, in all whiche tyme, they did nothyng but hewe and cary stones, a labour of no lesse importaunce (in my iudgemente) then to haue built the pyre it selfe, or towre of stone, which is in length fiue furlongs, in breadth tenne paces, and in height where it is greatest, to the number of eyght paces, beeyng framed of stone, curiously carued and ingrauen with the pictures of beastes. Heerein also were consumed other tenne yeares, causing certayne chambers to be cut out vnder the grounde, vndermining the stonewoorke vpon the which the towres were founded, whyche hee prouided for hys sepulcher. The situation heere of was in a small Iland, through the whyche by a trench or small draught, he caused the riuer to haue passage. The pyre was made stearewise, ascending by steppes or degrees orderly placed one aboue another.

The building of the Aegyptian Pyramides.

Hauyng in suche sorte finished the lower woorke, they deuised certayne engines or wrestes to heaue vp stones from the grounde to the fyrst stayre, and from thence to the seconde, and so consequently tyll they came to the place where the stone shoulde lye, hauyng vppon each stayre a wreast: or (that whyche is more likely) vsing one for all, beeyng framed of lyght wood, to the intente it might the more easily be remooued.

The grosse woorke finished, they began to polishe and beautifie the towre from the toppe downewardes, comming last of all to the neathermost stayre, wherein they made a finall ende and conclusion of the beautie and grace of all theyr woorkemanshippe. In thys pyre, were intayled certayne

certayne letters in the Ægyptian language, declaring the expence the King was at in the time of his building, for mustardseed, oynyons, and garlike, which (as I remember) the interpreter told me, did amount to the summe of a thousande sixe hundred talents. If this were so, how much shal we deeme to haue bene spent vpon other things, as vpon tooles, engins, victuals, labouring garments for the workemen, being teme yeares busied in these affayres? I recken not the time wherein they were held in framing and hewing of stones to set them in a readinesse for the mayne worke: neyther all the space that passed ouer in the conueyance and cariage of the stone to the place of building, which was no small numbers of dayes, as also the time which was consumed in vndermining the earth, and cutting out of chambers vnder the grounde, all whyche things draue the King to such a narrow straight, that he was fayne to cloute out his deuises with a most wicked inuention, which was this: Perceiuing his golden mine to draw low that the diuell might daunce in the bottome of his bagge and finde neuer a crosse, he made sale of his daughters honestie, willing hir to entertayne tagge and ragge all that would come, in case they refused not to pay for their pleasure, sithence Venus accepteth not the deuotion of such as pray with empty hands and threadbare purses. The Lady willing to obey the hestes of the King her father, deuised also the meane to prolong the memorie of herselfe, and to aduaunce her fame to the notice of all ages that should ensue, wherefore she made request to suche as had accesse vnto her, to giue her a stone to the building and erection of a worke which she had determined, wherewith (as the brute goeth) she gaue so many stones as serued to the framing of a whole pyre, situate in the middest of the three former, in full view and prospect to the greatest pyrame, which is euery way an acre and an halfe square.

Chephrenes King of Ægypt.

Ensuing the raigne of Cheops, whose kingdome continued the space of fifty yeares, the chiefe gouernement was committed to Chephrenes his brother, which followed the steps of his predecessour as well in other things, as also in building of a pyre, howbeit, not so huge and great as that which his brother had

had finished before him, for we tooke the measure of them all. Moreouer, such vnderworke wrought out in caues and chambers vnder the ground as is to be seene in the pyre of Cheops, are wanting in this, besides the laborious & toilesome worke which they had to deriue and drawe the riuer to that place, which hath his course through the middest of the former pyre, hemming in the whole Iland wherein it is situate: within the compasse whereof, they affirme that Cheops himselfe was buried. By whome in his lifetime, an house was framed of one stone alone, diuersly coloured, which he had out of the countrey of Æthiopia, forty foote lower then the pire it selfe, yet planted and built vpon the selfesame foundation. Chephrenes also (by the computation of the Ægyptians) ruled the countrey fiftie yeares, by which meanes they make account that their miserie cõtinued an hundred and sixe yeares, al which time, the temples of their gods were vnfrequented, abiding still from time to time sealed vp and vnopened, wherefore these princes the Ægyptians will not name for the hatred they beare them, calling their pyres the towres of the shepeheard Philitio, who at that time kept sheepe in those places.

Chephrenes dying, yeelded the Kingdome to Mycerinus, the sonne of his brother Cheops, who eschuing the wicked acts and detestable practises of his father, caused the temples to be set open, giuing libertie to the people being so long distressed vnder the gouernement of his father and vncle, to follow their owne affayres, and returne to their auncient custome of sacrifice, ministring iustice aboue all the Kings that were before him, for which cause, none of all the princes that haue borne rule in Ægypt is so greatly praysed and renowmed, both for other causes which were wisely taken vp by him in iudgement, and chiefly for this, that a certayne Ægyptian much complayning that the King had wronged him in deciding his cause, he commaunded him to value the losse which he had suffered by him, which the partie doing, he gaue him so much of his owne goods to make him a recompence. Mycerinus in this wise gouerning the common weale with great clemency, and seeking by vertue to aduance his fame, was sodeinely daunted by a great

Mycerinus King of Ægypt.

Mycerinus famous for his iust gouerning

great miſfortune, the death of his onely daughter, hauing no more children but her, which was the firſt and greateſt hartbreake that befell him in his kingdome. For which cauſe, being ſtricken with ſorrowe aboue meaſure, and deſirous to ſolemnize her funeralles by the moſt royall and princely kinde of buryall that could be deuiſed: he cauſed an ore to be made of wood, inwardly vauted and hollow within, which being layde ouer and garniſhed moſt curiouſly with gilt, he incloſed therein the wanne and forlorne corpſe of his beſt beloued daughter. This royall tombe was not interred and buryed in the grounde, but remayned vnto our age in the city Sais in open view, ſtanding in a certayne parlour of the Kings pallace, adorned and ſet foorth for the ſame purpoſe, with moſt beautifull and coſtly furniture. The cuſtome is euermore in the daye time to caſt into the belly of the ore ſweete and precious odoures of all ſortes that may be gotten: and in the nighte to kindle a lampe, which burneth by the tombe till the next daye. In a chamber next adioyning are certayne pictures of women that were the concubines of Mycerinus, if we may beleeue the talke of thoſe that in the ſame city of Sais are profeſſours in religion, forſomuch as there are ſeene ſtanding in that place certayne mighty images made of wood, twentye or thereaboutes in number, the moſt parte of them bare and naked, but what women they reſemble, or whoſe pictures they be, I am not able to alleadge more then hearelay, notwithſtãding, there were which as touching the gilded ore, and the other images framed this tale, that Mycerinus being inamoured of his own daughter, dealt vnlawfully with her beſides the courſe of nature, who for intollerable greefe hanging her ſelfe, was intombed in that ore by her father: the Queene her mother cauſing the hands of all her gentlewomen to be cut off, by whoſe meanes ſhe had beene betrayed to ſerue her fathers luſt, for which cauſe (ſay they) are theſe images portrayed, to declare the miſfortune which they abode in their lifetime. But this is as true as the man in the moone, for that a man with halfe an eye may clearely perceiue, that their hands fel off for very age, by reaſon that the wood through long cõtinuance of time was

ſpaked

ſpaked and periſhed, whiche euen to our memory were to be ſeene lying at the feete of thoſe which were portrayed. The oxe wherein the yong princeſſe lay, was ſumptuouſly clad, and arayed all the body wyth a gorgeous mantle of Phenicia, hys head and necke beeyng ſpanged and layde ouer with braces and plates of golde of a maruaylous thickeneſſe. Betweene hys hornes was ſet a globe or circle of golde, gliſtering as the ſunne. Neyther is the oxe ſtanding and borne vp vppon hys feete, but kneeleth as it were on hys knees, equall in bigneſſe to a great heighfer. The manner is once a yeare to bring this image out of the parlour wherein it is kepte, hauyng firſt of all well beaten and cudgelled a certayne image of one of theyr Sainctes, whome in thys caſe wee thynke it not lawfull for vs to name. The talke goeth, that the Lady beſought the Kyng her father that beeing dead, ſhe myght once a yeare beholde the ſunne, whereof ſprang the cuſtome and maner aforeſayde.

It is as good to be a ſlaue in England as a Sainct in Ægypt.

After this, there befell vnto him another miſchiefe that ſate as neere hys ſkirtes as the death of his dilling, inſomuch that he was readie to runne beyonde hymſelfe for ſorrowe. A prophecie aroſe in the city of Butis, that the tearme of ſixe yeares fully expired, the Kyng ſhoulde ende hys lyfe, leauing hys Kyngdome to be ruled of another. Whereof the Kyng beeing aduertiſed, and greately greeuing at the rigorous and vniuſt dealing of the gods, ſped a meſſenger to the place where the ſeate of prophecie was helde, to expoſtulate with the god, for what cauſe (ſince hys father and vncle who had beene ſo vnmindfull of the gods, ſhutting vp their temples, and making hauocke of the people had liued ſo long) he hymſelfe that had dealte better with them, and cauſed theſe thynges to bee reſtored agayne, ſhoulde ſo ſoone be depriued of the benefite of lyfe, to whome aunſwere was made, that hys dayes were therefore ſhortened becauſe hee tooke a wrong courſe and dyd not as he ſhould do, beyng appoynted by the celeſtiall powers, that the countrey of Ægypt ſhould ſuffer miſerie, and be afflicted by their princes ꝑ ſpace of an hũdred & fifty yeares,

which the two former princes well vnderſtanding, was neuertheleſſe by him neglected and left vnperformed. Mycerinus hearing this round reply, and perceiuing that his thread was almoſt ſpoon, ſet al at reuell, making great prouiſion of lights and tapers, which at euentide he cauſed to be lighted, paſſing the night in exceeding great mirth and princely banqueting, letting ſlip no time wherein he either wandered not alongſt the riuer, and through the woods and groues of the countrey, or entertayned the time in ſome pleaſaunt deuiſes, following all things that might eyther breede delighte, or bring pleaſure, which things he did, to the end he might prooue the prophecie falſe, and conuince the god of a lie, making twelue yeares of ſixe, by ſpending the nightes alſo as he did the dayes. Mycerinus alſo built a pyre, not equall to that which his father had ſet vp before him, beeing in meaſure but twentie foote ſquare, framed quadrangularly, and another lower then that, of three acres in compaſſe, being built to the middeſt of the ſtone of Æthiopia. There be of the Græcian writers that ſuppoſe thys towre to haue bene erected by a woman of notable fame, called Rhodope, who miſſe of their account, not ſeeming to knowe what that Rhodope was of whome they ſpeake. Beſides, it is very vnlikely that Rhodope woulde euer haue enterpriſed a worke of ſo great value, wherein infinite thouſands of talentes were ſpent before it came to perfection. Laſtly, it was not in the dayes of this prince that Rhodope flouriſhed, but vnder the gouernement of Amaſis, many yeares paſſing from the tyme of thoſe princes that planted the pyres, to the dayes and age of Rhodope. This gallaunt dame was by countrey a Thracian borne, the bondmayd of one Iadmon, whoſe abiding was in the land of Samos in the city of the god Vulcane, who in the tyme of her bondage, was fellowſeruant with Æſope the inuenter of fables, to whome this ſmooth minion had a monethes mind and more, for which cauſe, being giuen out by ỹ oracle at Delphos, that it mighte be free for any man to ſlay Æſope that would, and take penaunce for his ſoule for his faulte committed, there was none found that would put him to death, but the nephew of Iadmon that came by his ſonne, who was alſo named

Mycerinus made twelue yeares of ſixe.

The ſtory of Rhodope.

med Iadmon: whereby we may gather that Æsope was a slaue and vassall to Iadmon. The death of Æsope wounded Rhodope with so great feare, that she tooke her flight foorthwith into Ægypt, accompanyed by one Xanthus a Samian, where she set foorth her selfe to the sale of such, as rather then Venus should be shut out for a Sainct, thought it no idolatrie to worship idols. Whiles shee abode in Ægypt, shee was redeemed and acquit of her seruitude by one Charaxus, who purchased her libertie by a great summe of money. This Charaxus was of the countrey of Mitilene, sonne of Scamandronymus, and brother to Sappho the notable poetresse. By these meanes came Rhodope to be free, and remayned still in Ægypt, where she wanne so great credite and liking of all men, that in shorte space she grewe to maruellous wealth, beeing such as farre in deede surmounted the degree of Rhodope, but yet amounted not to the buylding of a pyre. By the tenth parte of whych her substaunce, it is easie for any man to gesse, that the masse and summe of money which she had gathered, was no suche myracle as it is made to be. For studying to be famous and remembred in Greece, she deuised a worke which had neuer bene imagined or geuen by any other, which in remembrance of her selfe she offered in the temple of Delphos. Wherefore of the tenth parte of her riches which she sente to the temple, she commaunded so many yron spittes to be made (which were imployed to the rosting of oxen) as the quantitie of the money would aboorde that was sente thyther by her. These spittes at this present stande behynde the aultare, whiche the people of Chios erected iust ouer against the temple. Howbeit, such arrant honest women as are fitte for euery man, haue in no place the like credite, as in the city of Naucrates. Forsomuch as this stalant of whome we speake, had her fame so bruted in all places, as almost there was none in Greece that had not heard of the fame of Rhodope. After whome, there sprang vp also another as good as euer ambled, by name Archidice, whose vertues were blased very farre, but not with like fame and renowne as her predecessour, with whome, Charaxus was so farre gone, that retyring home to Mytelene, he was almost be-

Archidice.

ſides himſelfe, as Sappho maketh mention, inueyghing in verſe agaynſt hys folly. We haue thus far digreſſed to ſpeake of Rhodope, we will now returne to the text agayne.

Aſychis King of Ægypt.

Next after Mycerinus, enſued the raigne and dominion of Aſychis, by whome (as the prieſts repoꝛt) was conſecrated to Vulcane a princely gallerie ſtandyng to the Eaſt, very fayꝛe and laꝛge, wꝛought with moſt curious and exquiſite woꝛkemanſhip. Foꝛ beſides that it had on euery ſide embolſed the ſtraunge and liuely pictures of wilde beaſtes, it had in a manner all the graces and ſumptuous oꝛnaments that coulde be imagined to the beautifying of a woꝛke. Howbeit, amiddeſt other his famous deedes, this purchaſed him the greateſt dignitie, that perceyuing the land to be oppꝛeſſed with debt, and many creditours like to be indamaged by great loſſe, he inacted foꝛthwith, that who ſo boꝛrowed aught vppon credite, ſhoulde lay to pledge the dead body of his father, to be vſed at the diſcretion of the creditour, and to be buryed by him in what manner he woulde, foꝛ a pennaunce to all thoſe that tooke any thing of loane: pꝛouiding moꝛeouer, that in caſe he refuſed to repay the debt, he ſhould neyther be buryed in the tombe of his fathers, noꝛ in any other ſepulchꝛe, neyther himſelfe, noꝛ the iſſue that ſhould deſcend and ſpꝛing of his body. This pꝛince deſiring to ſurpaſſe all that had bene befoꝛe him, left in memoꝛie of himſelfe an excellente pyꝛe built all of clay, wherein was a ſtone ſet ingrauen in theſe woꝛdes: Compare me not to the reſt of the pyres, which I ſurmount as farre as Iupiter excelleth the meaner gods, for ſearching the bottome of the riuer with a ſcoupe, looke what clay they brought vp, the ſame they employed to the building of me in ſuch forme and bigneſſe as you may beholde. And this did Aſychis imagine to aduance the fame of himſelfe to the time to come.

A ſtatute againſt boꝛꝛowers.

Anyſis the next King.

After whome, the ſcepter was held by one Anyſis a blynde man, inhabiting in a city called after his owne name Anyſis. In time of whoſe raigne, Sabbacus King of Æthyopia inuaded Ægypt with a mightie power. Whereat the poore blinde King greatly affrighted, crope pꝛiuily away, and gayned a pꝛiuie couert in the marriſhe places of the countrey, leauyng the gouernement to Sabbacus his enemie, whiche ruled the

Sabbacus vanquished Aegypt, ruling fifty yeares.

ſame

same 50. yeares, whose actes are mentioned to haue beene these. If any of the Ægyptians made a trespasse, he neuer vsed to do any man to death for his offence, but according to ẏ quantity of his fault, to enioyne him to arrere & make higher by forreine supply of earth and stone, some parte of the city wherein he dwelt, for which cause, the cities became very high and eminent, being much more loftely situated then before. For first of all in time of Sesostris such earth as was cast out of the trenches (which were made to geue the water a course to the cities that were farre off) was employed to the eleuation & aduancing of the lowe townes, and now agayne vnder this Æthyopian they had increase of fresh earth, and grew to be very high and lofty. Amongst the rest, the noble city of Bubastis seemeth to be very haughty & highly planted, in which city is a temple of excellent memory dedicate to the goddesse Bubastis, called in our speach Diana, then the which, albeit there be other churches both bigger and more richly furnished, yet for the sightly grace and seemelynesse of building, there is none comparable vnto it. Besides, the very entrance and way that leadeth into the city, the rest is in forme of an Ilande, inclosed round about with two sundry streames of the riuer Nilus, which runne to either side of the path way, and leauing as it were a lane or causey betweene them, without meeting, take their course another way. These armes of the flood are eache of them an hundred foote broade, beset on both sides the banckes with fayre braunched trees, ouershadowing ẏ waters with a coole & pleasant shade. The gate or entry of the city is in heighth 10. paces, hauing in the front a beautifull image. 6. cubites in measure. The temple it selfe situate in the middest of ẏ city, is euermore in sight to those ẏ passe to and fro. For although ẏ city by addition of earth was arrered & made higher, yet ẏ temple stãding as it did in ẏ beginning, & neuer mooued, is in maner of a lofty & stately tower, in open & cleare viewe to euery parte of ẏ city. Round about the which goeth a wall ingrauen with figures & pyctraitures of sundry beasts. The inner temple is enuironed with an high groue of trees, set and planted by the hande and industrie of men: in the whiche temple is standing an image. The length of the temple is euery way a furlong.

The description of the temple of Diana.

From the entrance of the temple Eastward, there is a fayre large cauſey leading to the houſe of Mercury, in length, three furlongs, and foure acres broade, all of faire ſtone, & hemmed in on each ſide with a courſe of goodly tall trees planted by the hands of men, and thus as touching the deſcription of ꝑ temple. Likewiſe they make mention in what maner they ſhifted their hands of ꝑ Æthiopian prince, who admoniſhed in his ſleepe by a viſion, haſtned his flight to depart ꝑ countrey. There ſeemed vnto him one ſtanding by his bedſide, willing him in any wiſe to aſſemble together ꝑ prieſts of Ægypt, & to cut thē all aſunder by ꝑ waiſte: which the King pondering in his mind, ſaid thus, I wel perceiue that ꝑ gods would picke a quarrel againſt me, that by the doing of ſome villany or other, I might either incur their hatred, or the diſpleaſure of men, but ſince the time of my rule in Ægypt, which by ꝑ oracle was prefined, is nowe expired, I will kindle no moe coales then I may well quenche, wherewith departing ꝑ countrey, he left the gouernement to ꝑ ſeed of the Ægyptians, & retired himſelfe into his owne lande. For abiding beforetime in Æthiopia the oracles which the Æthiopians vſe, gaue out to the King, that he ſhoulde beare rule 50. yeares in Aegypt, which time being finiſhed, Sabbacus ſore troubled with ꝑ ſtrange ſight of his dreame, of his own proper wil departed the liſtes of the countrey. Inſuing whoſe flight, ꝑ blinde King forſaking his neſt in the fennes, came out, & ſhewed his head againe, exerciſing gouernemēt as he had done before, hauing wonderfully inlarged the Iland where he lay, with addition of aſhes & freſh earth. For whoſoeuer of the Aegyptiās came vnto him either with grayne or other prouiſion, his manner was to giue him in charge, that vnwitting to the Aethiopian prince (who then withheld frō him the right of his kingdome) he ſhould preſent him with a loade or two of aſhes. This Ile before ꝑ time of Amyrtæus was vnknowne to any mā, named in ꝑ Aegyptiā lāguage Elbo, being in bignes. 10. furlōgs. Next after whome, the title ro all was reſigned ouer to a certaine prieſt called Sethon, ſeruing in ꝑ temple of the god Vulcane by whom, the ſouldyers of Aegypt were abuſed & had in contempt as men vnūt, & not ſeruing for his purpoſe. Where-

The departure of Sabbacus.

Sethon.

fore

fore beside other slaunderous tauntes & reuiling words, wherby he sought at all times to greeue thē, he bereaued thē also of such lāds and reuenues as had bene graunted vnto them by the former Kings: for which cause, after that Senacherib King of the Arabians & Assyrians had inuaded Aegypt with a mighty power, they refused to yeeld him ayd & assistāce in his warres. The priest driuen to this sudden blanke, not knowing howe to shift, withdrewe himselfe into a close parlour, where complayning himselfe before his god, he shewed what great & imminent perils were like to befall him. As he was in this sort powring out his teares & pitiful complaints before his image, he fell asleepe, where there seemed to appeare vnto him the straunge forme of his god, willing him to be of good comfort, and meete his enemies in the field, not fearing the euent of battayle, forsomuch as he would send him sufficiēt aide to assist and succour him. Maister parson taking hart of grace by this blessed vision, tooke with him such of the Aegyptians as were willing to follow him, & incamped in Pelusia, on which side only Aegypt lieth open, and may be inuaded by forreine power, in whose cause, not one of the souldiers would moue a foote to followe him out of dores, but pedlers, tinkers, & common gadders that strayed here & there about the countrey. Being arriued at the place before named, in ỳ night season, there came into the tents of their aduersaries an huge multitude of field mice, which gnawed their quiuers, bit in sunder their bowstrings, & the braces off their shields, ỳ in ỳ morning being disfurnished of their armour, they betooke thēselues to flight, not without the losse of many souldiers. Herehence is it ỳ the picture of ỳ same prince grauen of stone, is seene standing in ỳ temple of Vulcane with this title & inscription, Learne by me to feare God. Thus far went the Aegyptians & their priests in describing the cōtinual succession of their kings & gouernours, alleadging that frō the first King vnto this priest of Vulcane before mentioned, were 341. generations. Three hundred generatiōs conteine ten thousand yeares, forsomuch as to three progénies of men are assigned an hundred yeares, so ỳ the residue of the progenies which were 41. are valued at 1340. yeares. Likewise they affirmed, ỳ

The reward of godlinesse.

in the courſe of ten thouſand thꝛee hundꝛed and foꝛty yeares, there appeared no god in Ægypt vnder the pꝛopoꝛtion & ſhape of a man, neyther coulde any ſuch thing be mentioned to haue falne out vnder the gouernance of any of their pꝛinces, howbeit, wꝛithin the tearme of yeares afoꝛenamed, theſe ſtrange alterations were marked in ꝑ Sunne at foure ſundꝛy times. Two ſundꝛy times it was ſeene to riſe frõ that place where it is now wont to fall, and in like maner to ſet in thoſe regions frõ whẽce it now ariſeth, which alſo came to paſſe two ſeueral times. Inſuing which things, there was no change in ꝑ countrey, no alteration in any poynt, neither as touching the effects & courſe of the riuer, noꝛ foꝛ any maladies, death, oꝛ inconueniences in the lande. In like ſoꝛte, beſoꝛe Hecatæus the wꝛiter of monuments (by whome in the city of Thebes a rehearſall was made of the whole diſcent of his ſtocke & kindꝛed, fetching his pꝛogeny frõ the xvi. god) the pꝛieſt of Iupiter did this, (as alſo to my ſelfe that made no relation of mine alliance) leading vs into a large chappel oꝛ houſe of pꝛaier, they ſhewed vs both the number of our auncetry accoꝛding to our own account. Wherin alſo ſtood the images of certaine chiefe pꝛieſts & Biſhops in ſuch foꝛme & maner as euery one had led his life, where, by oꝛderly diſcent & iſſue they ſhewed vs in what maner ꝑ ſonne had euermoꝛe ſucceeded his father in ꝑ office of pꝛieſthode, reciting euery one of their images vntill they came to the laſt. Heerein alſo they diſliked ꝑ ſpeach of Hecatæus ꝑ ſought to fetch his pꝛogeny frõ ꝑ xvi. god, making him another account of his kinſfolke & allies, ſhewing him how abſurd a thing it was, & diſagreeing from reaſon foꝛ a man to deriue his iſſue frõ a god. Foꝛ which cauſe, in reciting the genealogies, they diſpꝛooued his account in this wiſe, relating howe each of theſe images were in theyꝛ ſpeach named Pyromis, which name they tooke by diſcent, the ſonne frõ the father by lineall courſe to ꝑ nũber of 345. whoſe pictures were ſtanding in ꝑ ſame oꝛatoꝛy. Theſe Pyromes (as they termed thẽ) were ſuch mẽ as had no affinity with ꝑ gods, neither coulde chalenge their pꝛogeny of any one of the chiefe nobles & potentates, being ſuch as ꝑ Grecians call καλὸς κἀγαθὸς, that is, an honeſt, ſimple, & wel meaning mã. Of which ſoꝛt were al thoſe whoſe monumẽts were extant in ꝑ place very

Myracles chanced in the Sunne.

far

far frō being allied wᵗ any of the gods. Before these mē, ꝑ gods thēselues were rulers in Ægypt, hauing their dwelling and abode together with mē. Notwithstāding, being many in number, they gouerned not the countrey all at once, but some one of thē for a time, or ech in course, til at lēgth ꝑ scepter came to the hāds of Orus sonne of Osiris whom the Græcians call Apollo. The last & pongest of al the gods by the Grecians account, are Hercules, Dionisius, & Pan. Albeit Pan with the Ægyptians is a grandsire god, one of the most auncientst among them, in the nūber of those eight ꝑ are ꝑ chief & ꝑincipal. Hercules is reckned in ꝑ nūber of ꝑ xii. meaner saints. Dionisius among those ꝑ are called ꝑ iii. saincts, issued of the xii. former. From Dionisius (who is said to be the sonne of Cadmus by Semele) vnto this our age, are 6000. yeares. From Hercules sprong of Alcmena to this time welny 9000. From Pan sonne of Mercury, begotten of the Lady Penelope, vnto these daies wherin we liue, the time is not so long as frō the Troiane war, to wit, 8000. yeres or there aboutes. In all these thinges we leaue it free to euery ones fancy to follow what he will, our selues best liking of the cōmon opinion which is generally receiued of all men. For if these gods being renowmed with great fame in Græce, had there also wasted the whole course of their age (as Hercules descended of Amphytrio, Dionisius of Semele, Pan of Penelope) happily some man would haue sayde that the Ægyptians had worshipped some other gods, whiche being of the same name with these before mentioned, were notwithstanding in time long before them. Nowe the Græcians themselues confesse, that Dionisius being begotten by Iupiter, was no sooner borne, but he cleaued fast to his fathers thigh, and was carped away by hym into Nysa, which is a towne in Æthyopia neere vnto Ægypt. Of Pan they make shorte worke, as ignorant in what parte of the worlde after his birth hee was brought vp and nourished. Whereby it is easily coniectured, that the names of these gods came of later dayes to the eares of ꝑ Græcians, and that according to that notice, they began to frame for eache of them a cradle in Greece, as though they had beene borne there, planting more vpō heare say, then certaine truth.

The Greekes tooke theyr saints from the Aegyptians.

Thus

Thus farre we haue followed the ſayings of the Aegyptians, from henceforth minding to ſet downe the conſente of others, wherein they accord with the people of Aegypt as concerning ſuch things as were done in that countrey, adding thereto ſuch matters as our ſelues haue bene beholders of, & eyewitneſſes.

The twvelue Kings of Ægypt.

The laſt King (being as before was mentioned the priest of Vulcane) leauing the ſeate imperiall void by his death, ꝑ Aegyptians being now at liberty, & yet vnable to liue without the aid of gouernemẽt, choſe vnto thẽſelues 12. princes, deuiding ꝑ whole lãd into ſo many partes. Theſe 12. ioyning betweene thẽſelues mutual kindred & affinity, exerciſed the authority & office of Kings, eſtabliſhing mutuall league & couenaunts, that none ſhould incroch or gather vpõ another, but holding himſelfe ſatisfied with an equall portion, ſhould liue in friendſhip and amity with the reſt, which their league & agreemẽt they ſought by ſo much the more diligence & warines to confirme & ſtrengthen, for that in ꝑ firſt entrance to their kingdomes a prophecie was geuen out, that who ſo dranke of a braſen mazer in the temple of Vulcane, ſhould be King alone ouer the whole lãd. When the ſacred rites and ceremonies obſerued in ſtriking of league & making couenãt were duly accompliſhed, it liked thẽ all to leaue ſome cõmon monumẽt or worke behinde thẽ to the continuance of their memories, which they did, making a labyrinth or maze ſomewhat aboue the poole called Mæris toward the city, much more greater & famous thã ꝑ brute goeth. This I beheld with mine eies, being named The Maze of the Crocodyles: for if a mã would frame his cõiecture according to the report which ꝑ Græcians make therof, meaſuring the walles & beauty of ꝑ worke after their account, certes he ſhal giue but a beggerly iudgemẽt of ſo ſumptuous & magnificent a building. For albeit ꝑ temple of Epheſus be an excellent & worthy monumẽt, & the church or religious houſe of Samos, yet are they nothing in reſpect of ꝑ pires in Aegypt, one of ꝑ which may well ſtãd in cõpariſon w̃ all ꝑ renowmed works of Greece, and yet euẽ theſe are far excelled & ſurmounted by ꝑ labyrinth. In this princely monumẽt are 12. moſt fair & ſumptuous haules, whoſe gates opẽ oppoſit ech againſt other, 6. ſtãding north neere adioing together, ꝑ other 6. ſouth, garded about w̃ ꝑ ſame walls.

The Labyrinth.

The

The roomes and lodgings therein conteyned, are of two sorts, some lower, wrought cellarwise vnder the ground, other aboue these, being together in number three thousand and sixe hundred. Of such roomes as were situate in the seconde storey, our selues had the full sight and viewe, speaking no more therof then we beheld with our eyes, following in the rest the report of others, forsomuch as the vnder buildings were kepte couert from the sight of all that were trauellers, because in them lay the tombes of those Kings that were the founders of that place, with the bodies and dead carkasses of the sacred Crocodyles. Thus of the neathermost house we speake by hearesay, of the lodgings aboue viewing with our owne eyes, more straunge & wonderfull miracles then could be wrought by the helpe of men, for the sundry turnings and windings leading from one chamber to another, did wonderfully amaze and astonish my wits. Out of the great haules we go into certaine parlours, wherehence the way leadeth in other bedchambers, next vnto which are situate diuers secrete lodgings that open into the sixe great haules, standing on the contrarie parte of the court, all which are coped ouer aboue with wrought and carued stone, incompassed also with a wall of most fayre and beautifull stone, ingrauen with sundrie sorts of pictures. Euery one of the haules are layde with smooth white stone, beautified on each side with a goodly course of pillers. To one corner of the Laberinth is adioyning a pyre or towre of stone, being fortie paces, wherein are the pictures of many straunge beastes hewne out and carued of stone. To this towre is a way vndermined in the ground. Notwithstanding, for all the wonders that are to be seene and marked in the Laberinth, the poole called Mæris, neere bounding vnto the same, hath (in our iudgemēt) sundry things thereto belonging of farre greater admiration. The compasse of this ponde is three thousande sixe hundred furlongs, and sixty Schœnes as they tearme them, conteyning altogether as much space as the sea coast of the countrey of Ægypt. The length of the poole lyeth North and South, being in deapth where it is highest fiftie paces. Now that it hath not sprong naturally in that place, but rather hath bene

The description of the caues that are in the Laberinth.

bene wrought and digged by the trauell of men, this is an euident proofe, for that welnye in the middest of the ponde are planted two mightie towres of stone appearing fiftie foote aboue the water, and beeing as much vnder. On the toppe of ech towre is a great image wrought of stone, sitting in a chaire of maiestie, so that the towres conteyne in heigth an hundreth paces. An hundreth full paces do make a furlong of sixe acres. A pace conteyneth sixe feete, or foure cubites. A foote is foure times the breadth of the hande. The water of Mœris is not naturally flowing from any spring belonging thereto (the grounde beeyng exceedyngly parched and drie) but is deriued from the riuer, the water hauing recourse into the poole euerie sixe monethes by ebbing and flowing. The sixe monethes wherein the water is retyring out of the ponde, the multitude of fishe which is there taken, increaseth the Kings fisshe euery day by a talent of siluer, and at suche time as it resloweth agayne, it bringeth aduantage of twentie pounde a daye. Thys poole, the inhabitants affyrme, searcheth through the vaines of the earth, and shedeth his waters into the Syrts or quicksands of Africa, vndermining a secrete course into the mayne land towarde the countreys of the West, fast by the side of an huge mountayne which appeareth ouer the city Memphis. Now forsomuch as I could not discerne how all the molde should be bestowed that was cast out of the poole at the firste making thereof, being desirous to knowe what was become of it, I questioned with the inhabitaunts of those places as touching the same, whose answere was, that it was employde to the rampeiring of the bankes of Nilus, and much of it throwne downe the riuer, whose speach obteyned the more credite wyth me, for that I remembred the like thing to haue bene done at the city Ninus, one of the chiefe cities of Assyria. In this city it fell out in auncient time, that certayne good fellowes wanting siluer, determined to visit the Kings treasurie, who at that time was Sardanapalus abounding with infinite summes of treasure, which for that it lay safely garded vnder the earth in houses vndermined for the purpose, these ponkers aforesayde beginning at their owne houses, made a way vnder grounde,

directly

directly leading to the pallace of the King, boyding all the mold which they digged, into the riuer Tigris by night, which floweth fast by the city, vntill they had brought their enterprise to passe. After the same manner it fell out in Ægypt, in casting the lake of Mæris, sauing that the one was digged by night, the other by day, but in this also, the greatest parte of the boyde earth was cast into Nilus, and dispersed by the streame. And in this manner say the Ægyptians, was the poole of Mæris firste made. Now when as the 12. Kings of Ægypt had practised equity euery one within his owne territory, they drew together at a certaine time to do sacrifice in Vulcans temple, where (as ꝑ maner was) ꝑ last day of ꝑ festiuall, the priest ministred wine vnto thē in certaine chalices of gold reserued for the same vse, where happily missing of his number, hauing but xi. cups for xii. princes, Psammitichus standing last, tooke from his head a brasen coslet, and for want of a cup, dranke therein. In lyke maner fel it out with the rest of the princes, that euery one was there presente in his headpeece of brasse. In thus doyng, it was deemed that Psammitichus meante no crafte or legerdemayne, but had a playne & simple meaning. Howbeit, it could not sinke with the rest but that he did it of purpose, and comming in mind of the oracle that was geuen them, that whosoeuer dranke of a brasen chalice, should vsurpe the whole empyre alone: weying his facte, and finding that it was committed by errour, they thought it not meete to put him to death, but depriuing him of the greatest parte of his dominion, banished him into the marrish countrey, with especiall threates, that he should not meddle with any parte of the countrey besides. Notwithstanding, Psammitichus hauing put to flight Sabbacus the Kyng of the Æthyopians, and chased hym into Syria, after this conquest was acquit of hys exile, and restored agayne by those Ægyptians which are of the tribe of Sais, wherefore, once agayne vsing gouernement wyth the rest of hys confederates, for the olde grudge of the brasen helmet, they forced him to take the fennes agayne. Recounting therefore with himselfe ꝑ great despight they had wrought him, determined eftsoones to reuenge his cause vpon those ꝑ had pursued him, & speeding a mes-

Psammitichus became prince alone.

a messenger to the oracle of Latona in the citie of Butis, which of all the seates of southsaying is of greatest truth, answere was giuen him to be of good courage, he should haue helpe inough by brasen men that should arise from the sea. Which prophecie for the strangenesse thereof could hardly sincke into his braines, to make him hope for the helpe of brasen souldyers. Not long after, certayne pyrates of Ionia and Caria rouling alongst the seacoastes for their pray, were by constraynte of weather driuen vpon the shores of Ægypt, where going on lande all in armour of brasse, a certayne Ægyptian ranne to Psammitichus in the fennes, and for that he had neuer before seene any in the like array, he tolde him that certayne brasen men were sproong out of the sea to waste and despoyle the countrey. Psammitichus reknowledging the truth of the prophecie, foorthwith ioyned himselfe in amitie with the rouers, inducing them by great and large promises to abide with him, which being by him in like sorte obteyned, with this fresh supply of forreyne ayde, and the helpe of such Ægyptians as fauoured his cause, he prouided against the rest of the princes. Hauing the whole gouernemente alone, he made in the city of Memphis certayne porches sacred to the god Vulcane, lying vpon the South winde, and oueragainſt the porches a fayre large haule dedicated to Apis, wherein the god Apis at suche time as he appeared, was releeued and nourished. This place was beset round with stately pillers, and ingrauen with sundrie similitudes and imbossements of beastes, foules, and fishes. Wherein also in place of some pillers are planted diuers fayre images of no lesse then twelue cubites in bignesse. To these forreiners of Caria and Ionia, by whome he was holpen in his warres, Psammetichus gaue certayne manner places to dwell in, lying on each side of the riuer Nilus called the Tentes, whereof beeing possessed, he performed all such promises besides that were couenaunted betweene them. Moreouer, he put vnto them certayne yong impes of the Ægyptians to be instructed in the Greeke language, from whome, by discent of issue came those which are now interpreters in Ægypt, and vse the Greeke tongue. A long time did the people of Ionia and

Caria

Caria inhabite those places lying against the sea, somewhat aboue the city of Bubastis, situate at the mouth of Nilus, which is called Pelusiacum, from whence, they were afterwardes translated by King Amasis into the city Memphis to gard him against the Ægyptians. After the Greekes were thus setled in Ægypt, the people of Greece had traffique thither, by which meanes, such affayres as were atchieued in that countrey from Psammitichus following, are certaynely knowne of vs without any errour. These were the first that inhabited Ægypt, being of a diuers language from the homelings. In like manner, from whence they fleeted thither, the reliques of their ships wherein they came, the olde postes and groundrecls of their houses were shewed me. And these were the meanes whereby Psammitichus obteyned the dominion of Ægypt. As touching the oracle or seate of prophecie, we haue made many wordes, and will make more, as of a thing most worthy to be mentioned. This oracle is planted in the temple of the goddesse Latona in a great city named Butis standing against the mouth of Nilus which is called Sebenniticum, into the which they haue entry that from the vpper parte of the sea cut against the streame. In this city also are the temples of Apollo and Diana, and the great pallace of Latona, wherein is the place of diuination, hauing a gallery belonging to it tenne paces high. Heerein suche things as might lawfully be seene, and deserued greatest admiration, of those I meane to make report. In this temple of Latona is a small chappell framed of one stone, whose walles beeing of equall heigth, were in length forty cubites: which semblably was coped ouer the top with another stone, beeing foure cubites in thickenesse. Wherefore of all those things that were pertayning to the temple, there was nothing that deserued greater woonder then this little chappell. Next to this is an Ilande called Echemmis standing in the middest of a deepe and wide lake a little beside the chiefe temple, whiche the Ægyptians suppose to swimme and to be borne vp of the waters. Howbeit, I neither sawe it swimme nor mooue, maruayling very much (if it were true) that an Iland should be caryed in the waters. In this Ile is planted the

An Iland that swimmeth.

temple of Apollo, a greate and sumptuous building, lykewyse three rewes of aultares, and many fayre palme-trees, some very kynde and bearing fruite, other fruiteleſſe and barren.

The Ægyptians also render a cauſe of the ſwimming of this Ilande, saying thus: that at what time Latona (which is one of the eyght saints that are of greateſt antiquity amongſt them) dwelt in the city of Butis whereas nowe the oracle is helde: ſhe tooke the sauegard of Apollo commended vnto her by his mother Iſis, and preſerued hys lyfe in the ſame Ilande, beeyng at that tyme ſtedfaſt and immoueable, when as Typhon made ſo diligente ſearche in all places to finde out the ſonne of Oſyris. For heere we muſt vnderſtande, that thys people imagine Apollo and Diana to be the children of Dioniſius and Iſis, and that Latona was but theyr nourſe and bringer vp, that delyuered them from peril. Apollo in the Ægyptian tongue is called Horus. Ceres hath the name of Iſis: Diana, of Bubaſtis, from whence Æſchilus the ſonne of Euphorion drew his opinion, which alone of all the reſt of the poets maketh Diana daughter to Ceres, after which euent, the Ile (ſay they) became looſe, and was marked to floate and mooue in the water.

Iſis, the mother of Apollo

Pſammitichus raigned 54. yeares.

Pſammitichus gouerned in Ægypt 54. yeares, 29. of the which he ſpent in the aſſeige of the great city of Syria, which at length he ſubdued. This city is called Azotus, which of all the cities that euer wee hearde of, ſuſteyned the longeſt aſſaulte.

Necus King of Ægypt.

Inſuing the raigne of Pſammitichus, the gouernemente of the countrey fell to Necus hys ſonne: by whome, firſt of all was the channell digged that leadeth to the red ſea, whyche afterwardes was caſt afreſhe, and made deeper by Darius the Perſian.

The length of thys courſe was foure dayes ſayling, the breadth ſuch, as two reaſonable veſſels of three oares apeece might well ſayle in it together.

The water which is deriued from Nilus into this channell, floweth into it alittle aboue the city Bubaſtis, againſt a towne

of

of Arabia named Patumon, and so continueth hys course vnto the red Sea.

They beganne first to digge from the playne of Ægypt towardes Arabia, for all the countrey aboue the playne is filled and occupyed wyth a course of greate mountaynes neere vnto the citie Memphis, wherein are many pittes and quarries of stone, wherefore from the roote of thys mountayne is the channell derived, continuing a long course towardes the East, vntyll it come to the place where the hyll parteth in twayne, whyche distaunce and separation betweene the mountaynes openeth to the South regions, and leadeth to the narrow seas of Arabia.

In the digging of thys course there perished an hundred and twentie thousande of the people of Ægypt.

When thys enterprise was halfe done, Necus brake off and lefte it vnfinished, being discouraged by a prophecie that tolde hym that hee toyled for the profite and behoofe of a Barbarian.

The Ægyptians tearme them all Barbarians which are of a sundry language. Necus therefore leauing hys worke vnfinished, applyed hys studie to the prouision of warre, gathering souldyers, and preparing a fleete of warring Shippes, some of the which were builte at the North Seas, others in the straytes of Arabia at the red Sea, some tokens whereof are yet to be seene in the same places. Thys Fleete he employed in hys affayres continuallie so long as it fitted hym to the vse of warre.

Forsaking afterwards the Sea, and giuing himselfe to battailes by the land, where, in a conflict with the Syrians at a place named Magdolos, he wanne the renowme of the fielde, and after the battayle was ended, tooke the greate city Caditis. The actes of King Necus.

And beeyng very neate and fine in hys apparrell, he sent a sute of hys braueſt array to Apollo in Branchidæ, a certayne field of the Milesians. In the ende, after he had held the Kingdome seauenteene yeares, hee then died, leauing the title Necus raigned 17. yeares.

of his soueraignety to Psammis his sonne. During whose raigne, a certayne people called Helus sent messengers abrode into all regions, to giue them to vnderstand how by them was deuised a game in Olympus of greater admiration and equitie, then by any that euer had vsed that place, supposing that the Ægyptians (who had the prayse of wisedome aboue all nations) could not better or more iustly dispose of these matters then themselues. When they were come into Ægypt, and had told the cause of their arriuall thither, the King assembled such of the Ægyptians as were most excellent for graue and sage aduice aboue the rest. To whome, when the Helians had made discourse of all those things which they had ordeyned in the setting forth of this noble combate, and had asked the Ægyptians if they could deuise any thing better, after deliberation had of the matter, they asked the Helians whether they had inacted that citizens should maintayne the controuersie against strangers, or otherwise, who answered, that it was indifferently lawfull for all to striue of what countrey soeuer he were: whereto the Ægyptians replyed, that it coulde no wise stande with iustice, forsomuch as one citizen would shew fauour to another, & by that meanes by partial dealing do iniurie to those ỹ came frõ farre, so that in case they would order ỹ matter with more equity, and for that cause had arriued in Ægypt, it were better to make the game for strangers alone, not suffering any of the Helians to striue. These things the Ægyptians put into their heads and sent them packing. Psammis hauing raigned full out sixe yeares, and making a voyage of warre into Æthyopia, incontinently dyed.

Psammis King of the Ægyptians.

Psammis raigned sixe yeares.

After whome, succeeded his sonne Apryes the most fortunatest of all the princes that had ruled before him, excepting Psammitichus his great graundsire, gouerning the countrey 25. yeares. During which time, he warred vpon Sydon, and fought with the people of Tyrus by Sea. Howbeit, fortune owing him a despight, she payde him home at length, the cause whereof, we will briefely touch at this present, deferring a more ample discourse of the same, till we come to speake of the affayres of the Punickes. When as therefore vndertaking a

Apryes King after the deceasse of Psammis.

iourney

iourney against the Cyrenians he had suffered great losse of his men: the Ægyptians cõtinuing hatred against him, denied their allegeaunce & rebelled, supposing ỳ he had betrayed their liues on purpose, to the end that with more security he might gouerne those ỳ remained. For which cause in great disdayne, aswell such as forsooke him & returned home, as also the friends of these ỳ had died in the battell, stoode at defiance with the king, renoũcing all duties of subiection. Apryes witting hereof, sent Amasis to treate peace with them: who, when he came & in many words had rebuked their disloyalty, one of the Ægyptians standing behinde him clapt a Corslet on his head, saying hee had done it to make him King. Amasis nothing discontent herewith, was no sooner proclaymed King by the rebells, but forthwith he put himselfe in a readinesse to encounter with Apryes. Apryes understanding this, sent one of the Ægyptians named, Patarbemes a man of approued vertue, with especiall charge to bring to him Amasis alyue. Who arryuing speedely at the place where hee was: tolde him the Kinges pleasure. Amasis sittinge on horse backe and incouraginge those that were about him, commaũded Patarbemes to bring Apryes vnto him: Patarbemes once agayne willing him to make speede to the King, who had sente for him: hee answered that hee woulde come with all speede possible, sayinge, that the Kinge shoulde haue no cause to complayne of his slackenesse, for hee purposed, god willing, to bee with him shortely, and bringe him more company. Patarbemes perceiuinge by his maner of speache and dealinges what hee was mynded to doe, thought with as much speede as hee coulde to geue notice to the King: and being returned, Apryes in a great rage, for that hee had lefte Amasis behinde him, without any woordes, by and by commaunded his Nose and his Eares to bee cut of. The rest of the Ægyptians that followed the Kinges partes seeing this, that so worthy and renowmed a man should without cause suffer so great shame and reproche amongst them, without any delay fled ouer to the rebelles and came to Amasis. Apryes increasing his fury, put in armoure all such as of forrayne countries were

Amasis rose against Apryes.

hyrelinges in his hoste (which hee had of Ionia and Caria, aboute thirty thowsande men) and marched agaynst the Ægyptians. Hee had in the City Saïs a very great & gorgeous Pallace. The armyes therefore of bothe parties, incamped agaynst other at the City Memphis, there to abide the lot and euent of the battayle.

The trades of lyuing in Ægypt.

Nowe the people of Ægypt are diuersly addicted, amongst whom are to bee marked seuen sundry Trades and kindes of lyuing: which are these: Priests, Souldiers, Grasiers, Neateheardes, Salesmen, Interpreters, Maryners: so many kindes bee there of this people, taken of the Trade or crafte which euery one followeth. Likewise, the souldiers are called Calasiries and Hermotybies dwelling in certayne regions. For the whole countreye of Ægypte is distinguished into certaine territories. The coastes of the Hermotybies are these. Busiris, Saïs, Chemmis, Papremis, and the halfe parte of the Iland Prosopis, otherwise called Natho. In these quarters are inhabyting of the souldiers Hermotybies 160. thowsande, none of the which geue them selues to manuary artes or any trade of gayne, but wholly practise the science of armes. Moreouer, to ỹ Calasyrians are assigned these regions: Thebana, Bubastiana, Aphthitana, Tanitana, Mendesia, Sebenitana, Athribitana, Pharbæthitana, Thmuitana, Thnuphitana, Anysia, Myecphoritana, which tribe possesseth an Iland lying against the City Bubastis. The tribes of the Calasyrians, when they are mustered to the most, yeelde to the warre two hundred and fiftye thowsand men, which are neuer trained vp in any thing but in feates of Chiualry, the Sonne learning of his father.

Craftsmen of all others least set by, and souldiers most.

Which custome, whether the Greekes tooke from the Ægyptians, or borowed it from els where, I can not certainely say, seeing that in Scythia, Persia, and Lydia, and welnigh all the countreyes of the Barbarians, the baseste sorte of Citizens are such as exercise handicraftes, and their children of leaste accounte: and they best regarded which are leaste conuersante in the same, especially such as are employed in the fielde.

The same maner also doe the Grecians obserue, and chiefly the

ly the Lacedæmonyans, and euen amonge the Corinthyans, craftsmen and such others are debased to the lowest degree.

To these gentlemen souldiers, this chiefe honour is assigned aboue all sortes of men, sauing those onely that are busied in the seruice of the Sainctes, that to euery one of them is allotted twelue portions of singuler good grounde, exempt & free from all kinde of Tribute and Pension, and seuerall to their owne vse and behoofe. Each plot of grounde contayning euery way an hundred cubyts by the Ægyptian measure. A cubyt amongst the Ægyptians is equall to that which they vse in Samos. The honoure of souldiers in Ægypt.

A thowsand of each company, aswell of the Calysirians as Hermatybians, did yearely geue attendaunce, to garde and defend the Kinges body. To whom, besides the profite & reuennewes of their land, were certayne Farme-places geuen, to each man one. Moreouer, for their lyuery fiue pound of tosted bread, two pounde of Beefe, and a gallon of wyne, which were duely serued to them euery day. When as therefore Apryes on the one side with his stipendaries, and on the other side Amasis with an huge army of the Ægyptians were come into the City Memphis, they closed battaile: where the hyred souldiers of Apryes acquited them selues very valiauntly, till at the length (being fewer in number) they were put to flight. Apryes was perswaded that neither god nor the diuell coulde haue ioynted his nose of the Empyre, hee seemed so surely to haue strengthned it to him selfe. Neuertheleſſe, in this fight hee was foyled, taken a liue, and caried to his owne courte in Saïs: where Amasis kept him more like a Prynce then a prysoner, for the time that hee lyued. At length the Ægyptians murmuring againste him, that hee did not well to reserue a liue a mortall enemy both to himselfe and the whole country, he delyuered vp Apryes into their handes. Whom they immediatly toke & strangled, & buried him in the sepulcher of his father in the temple of Minerua, neere vnto a certayne Oratory, at the lefte hand as you enter in. Being the vse with the people of Saïs to burie all such, as out of their tribe haue attayned to the kingdome, within the temple. The Kynges Garde.

The death of Apryes.

For the toumbe of Amaſis is placed vppon the other ſide of the Oratory, contrary to the Sepulcher of Apryes and his Progenitours. Likewiſe, in one place of this Temple is a fayre Chamber builte of ſtone, beautyfied with ſundry Pyllers ingrauen like vnto Palme-trees, being otherwyſe very ſumptuouſly and royally garniſhed. In the middeſt of the Chamber are two mayne Poſts, betwene the which ſtandeth a Cophine. There is alſo a toumbe in the ſame, the name whereof I may not deſcry without breache of Religion.

At Saïs in the Temple of Minerua, beneath the Churche and neere vnto the walle of Minerua, in a baſe Chappell, are ſtandinge certayne greate brooches of ſtone, whereto is adioyninge a lowe place in manner of a Dungeon, couered ouer wyth a ſtone curiouſly wroughte, the Vaute it ſelfe being on euery ſide carued with moſt exquiſite arte, in biggneſſe matchinge with that in Delos, which is called Trochoïdes. Herein euery one counterfayteth the ſhadowes of hys owne affections and phantaſies in the nyghte ſeaſon, which the Ægyptians call Myſteryes: touchinge which, god forbid, I ſhould aduenture to diſcouer ſo much as they vouchſafed to tell mee. In lyke manner of the Decrees of Ceres, which the Grecians terme θεσμοφόρια, that is to ſay, the publiſhinge of Lawes and Ordynances: of theſe matters I dare not bee very francke in ſpeakinge, no further then religion wyll permit. This is certayne, that the Daughters of Danæus were the firſte that brought this cuſtome oute of Ægypte, and made it knowne to the women of Pelaſgos. But afterwardes miſlyked of the Dores, it was vtterly abolyſhed and leſte off in all the Countrey of Peloponneſus, ſauinge of certayne Arcadians, whom the people of Peloponneſus lycenſed to contynewe in the Countrey, by whome the ſame order was retayned.

Amiſis Kinge of the Ægyptians.

Apryes being dead Amaſis raygned in his ſteede being of ꝯ Tribe of Saïs, and trayned vp in a City named Suph. In the firſt entraunce of his raygne the Ægyptians ſet lyght by him, and had him in greate contempte, being ſpronge of no Noble houſe,

ble house, but arysinge of the common troup of the popular sorte. Whose goodwill Amasis sought to reconcile rather by pollicy then seuerity. Being therefore infinitely riche, he had amongest other his treasure, a Basen of cleane Golde wherein both him selfe and his Guestes were wont to washe their Feete. This Basen hee causes to bee beaten into the forme & Image of a god, and set it vp in a fit place of the City. The Ægyptians repayringe to the place, bowed themselues in great reuerence vnto the Image: which Amasis hauing learned by his friendes, assemblinge the people, tolde them that of the same Basen wherein him selfe, and many other of the Ægyptians had bene wonte to vomite, pysse, washe their feete, and all such base exercises, was framed the god that they so greatly honoured: saying, that his owne present estate was not much vnlyke vnto that Basen: for albeit, before time he had bene one of the baseste degree of the people, yet now being their Kinge hee ought of ryghte to bee had in honour. Whereby the Ægyptians weare so allured that they thought it meete afterwards to obeye their Prynce. Who afterwards obserued this Custome in dealinge with the affayres of the realme: from the morninge, vntill the places of assembly and common meeting were filled, hee sat vppon all matters, that were brought before him: spending the rest of the day amongst his companyons in swilling, drinking, & such broade and vnseemely iesting, as if hee had bene some common rybauld or Vyce of a playe. Whereat his friendes aggrieuinge, rebuked him in these or such like termes. Most worthy Prince, it is a great blemish to your name to liue so wickedly, more meete it were for you to sit in a Throne of maiesty and decide the causes of your subiects, whereby the Ægyptians might knowe themselues to bee gouerned by a worthy Prince, and your fame bee increased throughout all the lande. To whom hee answered. They that owe the Bowe knowe best when to bend it: which being alway bent becommeth so weake, that it is altogether vnfit for those that shoulde vse it: euen so it fareth with those that tyreing themselues with continuall paynes,

A deuise vvrought by Amasis to purchase the goodvvill of his subiects.

His custome in administring the kingdome.

geuing no intermission to their cares, they are sodenly bereaued either of their right minde, or their perfit members.

His nature. This king, whiles hee lyued without honour, was geuen to bibbing and scoffing without measure, neuer greatly minding his affayres: and as ofte as hee wanted to serue his turne, and to yeelde supply to his pleasures, he sought maynteuance by filching and stealing, whereof if happily hee were at any time attached, his maner was to stand stoutly in deniall of the thing and defiance of ỳ person: for which cause, being many times brought to the Oracles and places of southsaying: hee was sometime conuicted by them, and at other times acquited. Wherefore, hauing attayned to the kingdome, which of the gods soeuer had acquited him of theft, he had no regard to their temples, did no honour to them, gaue no gyftes, offered no sacrifice, esteeming them vnworthy of any reuerence, hauing geuen out a false verdite. And such as had pronounced him guilty, to these as to the most true gods, whose Oracles were agreeable to iustice, hee performed the greatest honour hee coulde deuise. Besides, in the City of Saïs hee made a porche to the temple of Minerua, a worke of great admiration, and farre passing the rest, both in heights and bigneſſe, so great is the quantity of the stones that were employed in the building. Hee erected besides in the same place, diuerse Images of a wõderfull size, & the pictures of many noysome and pestilent Serpents. Hee layde there also many huge stones, to the repayring of the temple, parte of the which were digged out of the stone quarryes by Memphis: other of great quantity brought from the city of Elephantina, which is distant from Saïs 20. dayes sayling. Moreouer, that which is not the least wonder, but in my minde to bee reckoned amongst the chiefest: hee brought from Elephantina an house framed of one stone: in the cariage whereof 2000. choyse men of the Mariners of Ægypt consumed three yeares. The rouke hereof on the outside is 21. cubyts longe, 14. cubits broad, & eight cubites highe: being on the inside 22. cubytes in length, and in height 5. This house is set at the entring into the temple: geuing this reason why it was not brought into the church, for that the chiefe Ma-

A house of one stone.

riner

riner, when he had gotten it to that place, as wearie wyth hys dayes worke, tooke respite and breathed him selfe, whereat the King being very much mooued, bad him leaue of work, not permitting him to labour any longer. Some say that one of those, which were busied in heauing of the stone with leauers, to haue bene bruised to death by it, and that this was the cause why it stoode without the Pallace. By the same King were erected sundry temples, built by arte very exquisitely and cunningly, whereof one bee made sacred to Vulcane: before which lyeth a great Image with the face vpwarde, in length seuenty fiue feete, being spread along vppon a pauement of stone: in the selfe same place on eache side this Image, stand two carued monuments of stone, twenty foote in quantity. Like vnto this is another stone in Saïs, lying in the selfe same maner. In like sorte the great temple in Memphis, so gorgeous and beautifull to the sight of all that behold it, was the handiwork also of ỹ same King Amasis. In the time of this Kinges gouernmente Ægypt flourished in all wealth, being greatly increased, aswell by the ryches which the ryuer yeeldeth, as in other reuenewes which the people receyue by the countrey, which at the same time was so populous that there were then inhabited 20000 cityes. Likewise, by this Kinge it was enacted, that euerye one should yearely render accounte to the cheife president of the countrey, howe, and by what maner of trade hee gayned his lyuinge: being alwayes prouyding that such as refused to doe it at all, or beeinge called to a reckoninge, coulde shewe no lawefull meanes, howe they spent their tymes; should for the the same cause bee adiudged to dye.

A statute for arrerages.

Which lawe Solon borowing of the Ægyptians, did publish it in Athens, and is by them, for the profite thereof, most religiously obserued. Amasis vppon good affection hee bare to the Grecians, besides other benefittes franckly bestowed on them, made it lawefull, for all such as trauayled into Ægypte, to inhabyte the City Naucrates. And such as would not abyde in that place, hauinge more mynde to seafaring for the vse of Marchaundize, to those hee gaue lybertye to

plant

plant au'ters and builde churches. So that the greateſt and moſt famous Temple in all the land is called the Grecian temple. The Citꝛes of the Greekes by whoſe charge and expence this temple was builte in Ægypte, were theſe: of the countrey of Ionia, Chius, Teus, Phocœa, Clazomene: amongſt the Dorians foure Cities: Rhodus, Cnydus, Halicarnaſſus, Phaſelus: one City of the people of Æolia, namely, Mitylene. To theſe Citꝛes of Greece is the Temple belonginge, by whom alſo are founde and mayntayned certayne Pꝛieſts to ſerue in the ſame. There are other townes beſides in Greece that haue ſome righte to the Temple, as hauing contributed ſome thinge to the vſe of the ſame.

Howbeit the Temple of Iupiter, the people of Ægina built of their owne pꝛoper coſt. No City toke parte with Samos in ſetting vp the Pallace of Iuno: the Mileſians alone tooke vppon them to erect the Temple of Apollo. Beſides theſe there are no other monuments built by the Grecians which remayne extant in Ægypt. And if by foꝛtune any of the Greekes paſſe into Nylus by any other way then that which ſeꝛueth to lande from Greece, hee is fayne to ſweare that hee was conſtrained agaynſt his will, byndinge him ſelfe by oath that in the ſame Shippe hee wyll ſpeede him ſelfe into Canobicus, another Chamell of the Ryuer ſo called: and if by contrarye wyndes hee bee hindered from arꝛyuinge there: hee muſte hyꝛe caꝛyage by water, and ſo ferry the neꝛte way to Naucrates. In ſuch ſoꝛte were the Grecians tyed to that City, beinge by reaſon of their trafique thyther, had in pꝛincipall honoure. Nowe whereas the Pallace of Amphiction whiche is nowe at Delphos, beeing ſtraungely peaꝛyſhed by fyꝛe, was gone in hande with a freſhe, vppon pꝛice of thꝛee hundꝛed tallentes: the people of Delphos which were leauyed at the fourth parte of the charges, ſtraying aboute all countryes, gathered very much, being chiefly aſſyſted by the Ægyptians.

Amaſis the Kinge, beſtowinge on them a thowſande tallents of Alume, and the Grecians that were abyding in Ægypt twenty pound. Moꝛeouer, with the Cyrenæans Pꝛynce

Amaſis

Amasis entred friendship, and strooke a league of fellowship with the same, insomuch, that he thought meete to enter allyaunce with them, taking a wife of that countrey, eyther for affection he bare to the women of Greece, or in respecte of hys loue to the Cyrenæans. His wife, as some say, was the daughter of Battus sonne of Arcesilaus, as others repoyte, of Critobulus a man of chiefe credite and regarde amongst those with whome he dwelt. His Ladies name was Ladyce, a woman of surpassing beautie, with whome, the King beeing in bed, was so strangely benummed, and daunted in courage, as if he had bene an Eunuch, not able to execute any dutie of a man, wherat the King himselfe beeing greately agast, feeling himselfe frollicke in the company of other women, and so faint to hys Lady Ladyce, on a time began to taunt her in these tearmes. Can it be thou filthy and detestable hagge, that by any meanes I should refrayne from doing thee to the most miserable death that can be deuised, which hast thus inchaunted and bewitched my body? In faith minion, I will coniure this diuell of yours, and assure thy selfe, if thy lucke be not the better, thou shalt not liue two dayes to an ende. The poore Lady standing stiffely in her owne defence, and nothing prevayling to appease his fury, vowed within her selfe to the goddesse Venus, that in case it might please her to inable Amasis to performe the duties of an husband, and accompany with her the same night, she would dedicate an image vnto her at Cyrenæ. Her prayers being heard, Amasis became so frollicke, that before the morning they arose the best contented folkes on the earth, euer after that finding hymselfe so apt to enioy the delightes of his Lady, that he tooke greatest pleasure in her company, and loued her most entirely of all other. Ladyce remembring her vowe she had made to Venus, thought good to performe it, and framing a most beautifull and curious image, she sente it to the citty Cyrenæ, which stoode vnperished vnto our dayes, being placed by the citizens without the towne. The same Ladyce, Cambyses King of Persia vanquishing Ægypt vnderstanding what she was, sent her without any manner shame or violence into her owne countrey. By this King Amasis were many

Ladyce, wife to Amasis.

many giftes distributed of singulare price and value. To Cyrenæ he sent the image of Minerua, garnished all ouer with gilt, and his owne personage most curiously shadowed by a Paynter. Likewise to the city Lindus he gaue two images of the goddesse Minerua wrought in stone, with a linnen stomacher most excellently imbrodered by arte. Moreouer, to the goddesse Iuno in Samus, two pictures expressing her diuine beautie, of most exquisite workemanship. Which bountie he exercised towards the Samians for the great friendship he bare to their King Polycrates the sonne of Æaces. But to the city Lyndus, why he should shewe hymselfe so franke and liberall, no other reason serued, sauing that the fame went that the great temple of Minerua in Lindus was builded by ỹ daughters of Danaus after they were knowne, and had escaped the daungers intended against them by the sonnes of Ægyptus.

These and many other excellente giftes were dispersed and giuen abroade by King Amasis. By whome also the city Cyprus which was deemed of all men inuincible, and had neuer before beene vanquished by any, was conquered, taken, and brought vnder tribute.

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FINIS.